

Nyung Nä

A Nyung Nä Rítual Sadhana
of the Eleven-Faced Great Compassionate One
in the Pälmo Tradition

with the Requests to the Lineage Gurus

ཐུགས་རྗེ་ཆེན་པོ་ཞལ་བཅུ་གཅིག་པ་དཔལ་མོ་ལུགས་ཀྱི་སྐབ་
ཐབས་སྐྱང་བར་གནས་པའི་ཚོ་ག་དང་དེའི་སྐྱ་མ་བརྒྱད་པའི་གསོལ་
འདེབས་བཅས་བཞུགས་སོ།

*Thugs rje chen po zhal bcu gcig pa dpal mo lugs kyi
sgrub thabs smyung bar gnas pa'i cho ga dang de'i
bla ma brgyud pa'i gsol 'debs bcas bzhugs so*

By Losang Kälsang Gyatso,
the Seventh Dalai Lama

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Practice Requirements:

In order to practice the Nyung Nä in its entirety, one must have received the great initiation of Chenrezig. However, if one has not received this initiation, one may still do this retreat. When it comes to the self-generation, instead of visualizing oneself as the deity, a person without the initiation should visualize Chenrezig on top of their head.

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Nyung Nä

NAMO GURU ARYA LOKESHVARAYA

From the mass of the supreme compassion of all the conquerors,
Beams of nectar are emanated, pervading all that is stable
or moving.

Here and now I think of you with a shining white lotus in your hand:
Please grant the highest bliss and goodness.

Supreme beings, whose faces of pristine exalted wisdom,
Free of the dust of defilements, show solely the white smile
of compassion,
And who bestow leisure upon all migrators:
I bow to the kind direct and lineage gurus.

Here I shall reveal the excellent unmistakable traditions:
The method for achieving the essence of the supremely mystic
holy body, speech, and mind of the savior,
The sole deity of compassion,
And the way to perform the fast that quickly purifies obstructions.

Among the many families of the eleven-faced Arya Great Compassionate One¹ is the tradition of Bhikshuni Lakshmi (Gelongma Pälmo),² who herself gained the supreme achievement. Those who wish to practice her means of achievement³ of the Great Compassionate One related with the fasting ceremony⁴ should first follow the method of arranging the essential bases (for this action tantra practice) and then engage in the stages of the ceremony. [Before starting the actual retreat, see Appendix 1,

“Arranging the Essential Bases” for instructions on the proper altar, offerings, etc. for this practice and for the stages of preparation, and Appendix 8, “Instructions,” for the way to conduct the daily sessions while abiding in the retreat.]

In order to stimulate intensive awareness of the kindness of the Guru, the preciousness of this perfect human rebirth, death and impermanence, karma, bodhichitta, and so forth, start each session by reciting either the long or abbreviated “Calling the Lama from Afar.” The abbreviated version starts on p. 14.

Calling the Lama from Afar

LA MA KHYEN

Lama, think of me.

LA MA KHYEN

Lama, think of me.

LA MA KHYEN

Lama, think of me.

SANG GYÄ KÜN GYI YE SHE DE CHHEN CHHÖ KUR RO CHIG

**The wisdom of all buddhas, one taste with
the great bliss dharmakaya,**

DE NYI DRIN CHÄN LA MA KÜN GYI RANG ZHIN THAR THUG

Is itself the ultimate nature of all kind lamas.

LA MA CHHÖ KYI KU LA NYING NÄ SÖL WA DEB SO

I beseech you, Lama, dharmakaya,

DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**Please guide me always without separation, in this life,
future lives, and the bardo.**

YE SHE GYU MÄI RANG NANG GYÄL WA YÄN LAG DÜN DÄN

**Wisdom’s own illusory appearance, the conqueror with
seven branches,**

DE NYI DRIN CHÄN LA MA KÜN GYI TRÜL ZHI THAR THUG

Is itself the ultimate basis of emanation of all kind lamas.

LA MA LONG CHÖ DZOG KUR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, sambhogakaya,

DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**Please guide me always without separation, in this life,
future lives, and the bardo.**

JI NYE DÜL JÄI KHAM ZHIN NA TSHOG TRÜL PÄI RÖL GAR

**The play of various emanations, suiting the dispositions
of the many to be subdued,**

DE NYI DRIN CHÄN LA MA LONG CHÖ DZOG KÜI NAM GYUR

Is itself the behavior of the sambhogakaya of the kind lamas.

LA MA TRÜL PÄI KU LA NYING NÄ SÖL WA DEB SO

I beseech you, Lama, nirmanakaya,

DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**Please guide me always without separation, in this life,
future lives, and the bardo.**

KU SUM YER ME RÖL PA LA MÄI ZUG SU SHAR WA

**The play of the inseparable three kayas, appearing
in the form of the lama,**

DE NYI DRIN CHÄN LA MA KÜN GYI NGO WO CHIG NYI

Is itself one with the very essence of all kind lamas.

KU SUM YER ME LA MAR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, the inseparable three kayas,

DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**Please guide me always without separation, in this life,
future lives, and the bardo.**

YI DAM ZHI THRO RAB JAM KÜN KYANG LA MÄI RANG ZHIN

**All the infinite peaceful and wrathful yidams are also
the lama's nature,**

DRIN CHÄN LA MA NYI LÄ YI DAM LOG SU ME PÄ

And since no yidam exists apart from the kind lama,

YI DAM KÜN DÜ LA MAR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, who comprises all yidams,

DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**Please guide me always without separation, in this life,
future lives, and the bardo.**

SANG GYÄ KÜN GYI CHI ZUG LA MÄI NAM PAR SHAR WÄ

**The ordinary form of all buddhas arises in the aspect
of the lama,**

DRIN CHÄN LA MA NYI LÄ SANG GYÄL OG SU MI MIG

**Therefore no buddhas are observed apart from
the kind lama himself.**

SANG GYÄ KÜN DÜ LA MAR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, who comprises all buddhas,

DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**Please guide me always without separation, in this life,
future lives, and the bardo.**

GYÄL KÜN KHYEN TSE NÜ PÄI RANG ZUG LA MAR SHAR WÄ

**The very form of all conquerors' wisdom, compassion,
and power arises as the lama;**

PHAG CHHOG RIG SUM GÖN KYANG DRIN CHÄN LA MA NYI YIN

**Therefore, the supreme arya lords of the three families⁵
are also the kind lama himself.**

RIG SUM CHIG DÜ LA MAR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, who combines three families in one,

DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**Please guide me always without separation, in this life,
future lives, and the bardo.**

RIG GYA RIG NGA RIG SUM JI NYE TRO YANG LA MA

**The hundred, five, and three families, however many
elaborated, are the lama.**

DE KÜN GANG DU DU WÄI KHYAB DAG NYI KYANG LA MA

**The pervasive master in whom they are all included is also
the lama.**

LA MA RIG KÜN DAG POR NYING NÄ SÖL WA DEB SO
I beseech you, Lama, as master of all the families,
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
**Please guide me always without separation, in this life,
 future lives, and the bardo.**

SANG GYÄ CHHÖ DANG GE DÜN KÜN GYI JE PO LA MA
The creator of all buddhas, Dharma, and Sangha is the lama.
 CHIG CHHOG KYAB SUM KÜN DÜ DRIN CHÄN LA MA NYI YIN
The one who combines all three refuges is the kind lama.

KYAB KÜN DÜ ZHÄL LA MAR NYING NÄ SÖL WA DEB SO
I beseech you, Lama, whose presence combines all refuges,
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
**Please guide me always without separation, in this life,
 future lives, and the bardo.**

SANG GYÄ KÜN GYI RANG ZUG LA MÄI NAM PAR SHAR NÄ
**Thinking of how the actual form of all buddhas arises
 in the aspect of the lama**

TSE WÄ JE SU DZIN TSHÜL SAM KYIN LA MA DRÄN NO
And mercifully guides me – reminds me of you, Lama.

SANG GYÄ KÜN GYI PANG PÄI KÄL CHHÄ NYAM THAG DAG LA
**Thinking of how you show the excellent unmistakable path
 to me,**

MA NOR LAM ZANG TÄN TSHÜL SAM KYIN LA MA DRÄN NO
**An unfortunate wretched being, abandoned by all
 the buddhas – reminds me of you, Lama.**

NYE KA DÖN CHHEI TEN ZANG KHE NYEN KYI DUG DAM GA
**Thinking of this excellent body, highly meaningful
 and difficult to obtain,**

MA NOR NYING PO LEN DÖ SAM KYIN LA MA DRÄN NO
**And wishing to take its essence with unerring choice between
 gain and loss, happiness and suffering – reminds me of you,
 Lama.**

LO BUR CHHI WÄI JIG CHHEN RANG GI THOG TU WÄ NÄ

**Thinking of the experience of not knowing what to do when
the great fear of death**

CHI JA TÖL ME NGANG TSHÜL SAM KYIN LA MA DRÄN NO

Suddenly descends upon me – reminds me of you, Lama.

TSHE DII PHÜN TSHOG KÜN DANG DA TA LO BUR DRÄL NÄ

**Thinking of the experience of just now suddenly separating
from all the perfections of this life,**

CHIG PUR DRO WÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO

And going on alone – reminds me of you, Lama.

JIG RUNG NYÄL WÄI ME NANG RANG LÜ JEN PAR LHUNG NÄ

**Thinking of the experience of my naked body falling into
the terrifying fires of hell**

ZÖ LAG ME PÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO

And being unable to bear it – reminds me of you, Lama.

KÄL CHHÄ YI DAG NÄ SU ZÄ KOM CHHU THIG ME PÄI

**Thinking of how the suffering of hunger and thirst, without
a drop of water,**

DUG NGÄL NGÖN SUM NYONG TSHÜL SAM KYIN LA MA DRÄN NO

**Is directly experienced in the unfortunate preta realm –
reminds me of you, Lama.**

LÜN MONG DÜ DROR GYUR NÄ SHIN TU MI DUG KÄL NGÄN

**Thinking of how very repulsive and wretched it is to become
a foolish stupid animal**

DE DRA RANG THOG NYONG TSHÜL SAM KYIN LA MA DRÄN NO

**And what it would be like to experience it myself –
reminds me of you, Lama.**

NYAM THAG NGÄN SONG NÄ DER DA TA LHUNG LA NYE WÄ

Thinking of a refuge to protect me from this,

DI LÄ KYOB PÄI KYAB SHIG SAM KYIN LA MA DRÄN NO

Since I am now about to fall into the wretched states of bad migration – reminds me of you, Lama.

KAR NAG LÄ KYI NYONG WA ZHIB CHING THRA WÄI JUG DOG

Thinking of how white and black actions are experienced

JI ZHIN LAG LEN DEB TSHÜL SAM KYIN LA MA DRÄN NO

And of how to practice thorough and precise engagement and restraint – reminds me of you, Lama.

THAME SI PÄI TSÖN KHANG DUG NGÄL KÜN GYI JUNG KHUNG

Thinking of a method to escape this prison of endless existences,

DI LÄ THAR PÄI THAB SHIG SAM KYIN LA MA DRÄN NO

The source of all suffering – reminds me of you, Lama.

JIG RUNG SI TSHÖI LONG DU KHA KHYAB NYAM THAG MA GÄN

Thinking of the plight of my pitiful old mothers, pervasive as space,

LHUNG ZHING NAR WÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO

Fallen amidst the fearful ocean of samsara and tormented there – reminds me of you, Lama.

DE CHHIR LAM TSO SUM DANG RIM NYI ZAB MÖI NYAM NYONG

Therefore, Lama, please bless me to generate in my mental continuum

TSÖL ME GYÜ LA KYE WAR LA MÄ JIN GYI LOB SHIG

Effortless experience of the profound three principles of the path and the two stages.

SHUG DRAG NGE JUNG SAM PÄ THAR PÄI TSÄN SA ZIN CHHIR

Please bless me to strive in one-pointed practice of the three trainings with the intense thought of renunciation,

LAB SUM TSE CHIG DRUB LA TSÖN PAR JIN GYI LOB SHIG

In order to reach the secure state of liberation.

DRO KÜN RANG NYI CHIG PÜ DRÖL WÄI LHAG SAM KHUR GYI
**Please bless me to train in the precious supreme bodhichitta
with the special attitude**

RIN CHHEN JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB SHIG
Taking responsibility to liberate all migrators by myself alone.

LAB CHHEN GYÄL SÄ CHÖ PÄI PHA THAR DRÖ PÄI NYING TOB
**Please bless me to follow after the ocean of conquerors with
the will to cross**

GYÄL WA GYA TSHÖI JE SU JUG PAR JIN GYI LOB SHIG
**To the very end of the great waves of deeds of the
conquerors' sons.**

TONG DANG TEN JUNG NANG TONG CHIG DROG CHIG TU CHHAR WÄI
**Please bless me to realize the supreme view, free of extremes,
THA DRÄL TA WÄI YANG TSE TOG PAR JIN GYI LOB SHIG
In which emptiness and dependent arising, appearance and
emptiness, complement each other.**

ZHI YI KYE CHHI BAR DO KU SUM LAM DU KHYER WÄI
**Please bless me quickly to generate the experience of taking
the three kayas into the path,**

MIN JE NYAM NYONG NYUR DU KYE WAR JIN GYI LOB SHIG
Ripening the bases of birth, death, and bardo.

LUNG SEM U MAR THIM PÄI GA ZHI TONG ZHII RÖL WA
**Please bless me to arise as the illusory divine body itself,
the play of the four joys and four emptinesses**

GYU MÄI LHA KU NYI DU CHHAR WAR JIN GYI LOB SHIG
Of the wind and mind absorbed in the central channel.

ZUNG DZIN SHÜN PA BÜ PÄI NYUG MÄI RANG ZHÄL JEN PA
**Please bless me to meet the ultimate lama – the bare face
of my innate mind**

NÄ LUG DÖN GYI LA MA JÄL WAR JIN GYI LOB SHIG

**With the covering of perception (of true existence) and
perceiving (it as true) removed.**

DRIB NYI TRÖ PA ZÄ PÄI DE CHHEN CHHÖ KÜI LONG DU

**Please bless me to be one with your three secrets, Lama,
in the vast dharmakaya of great bliss,**

RANG DANG LA MÄI SANG SUM CHIG TU JIN GYI LOB SHIG

Which has exhausted the elaborations of the two obscurations.

DOR NA JANG CHHEN BAR DU NYING Ü DRÄL ME ZHUG NÄ

**In short, please abide inseparably in the center of my heart
until the great enlightenment,**

PHA JE BU YI ZIN PAR TSE WÄ JIN GYI LOB SHIG

**And mercifully bless me, the child, to follow after you,
the father.**

LA MA KHYEN

Lama, think of me.

LA MA KHYEN

Lama, think of me.

LA MA KHYEN

Lama, think of me.

Then turn to the bottom of p. 15 and recite the last two verses.

Calling the Guru from Afar (abbreviated version)

LA MA KHYEN

Guru, think of me!

LA MA KHYEN

Guru, think of me!

LA MA KHYEN

Guru, think of me!

MA RIG MÜN SEL PÄL DÄN LA MA

Magnificently glorious Guru, dispelling the darkness of ignorance;

TAR PÄI LAM TÖN PÄL DÄN LA MA

Magnificently glorious Guru, revealing the path of liberation;

KOR WÄI CHU DRÖL PÄL DÄN LA MA

Magnificently glorious Guru, liberating from the waters of samsara;

DUG NGÄL NÄ SEL PÄL DÄN LA MA

Magnificently glorious Guru, eliminating the diseases of the five poisons;

YI ZHIN NOR BU PÄL DÄN LA MA

Magnificently glorious Guru who is the wish-granting jewel;

KYE LA SÖL DEB JIN GYI LOB SHIG

I beseech you, please bless me.

MI TAG CHI WA NYING NÄ DREN PA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To remember impermanence and death from my heart.

GÖ ME LO NA GYU LA KYE PA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To generate the thought of no-need in my mind.

BEN PAR TSE CHIG DRUB LA NÄ PA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To abide one-pointedly in practice in isolated places.

DRUB LA BAR CHE GANG YANG ME PA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To not have any hindrances to my practice.

THRÜL ME NÄ LUG TA WA TOG PA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To realize, without error, the view of the fundamental nature of reality.

KYEN NGÄN TAM CHÄ DROG SU CHAR WA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

So that all bad conditions appear as a support.

DAG ZHEN DÖN NYI LHÜN GYI DRUB PA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To accomplish effortlessly the two works of self and others.

DAN TA NYUR DU JIN GYI LOB SHIG

Please bless me soon.

NYUR WA NYUR DU JIN GYI LOB SHIG

Please bless me very soon.

DEN TOG DIR RU JIN GYI LOB SHIG

Please bless me on this very cushion.

TÜN TOG DIR RU JIN GYI LOB SHIG

Please bless me in this very session.

Then, recite the verse below or any requesting prayers to your own Guru that you would like.

PÄL DÄN LA MÄI NAM PAR TAR PA LA

May I not arise heresy even for a second

KÄ CHIG TSAM YANG LOG TA MI KYE SHING

In regard to the actions of the glorious Guru.

CHI DZE LEG PAR TONG WÄ MO GO KYI

May I see whatever actions are done as pure.

LA MÄI JIN LAB SEM LA JUG PAR SHOG

**With this devotion may I receive the Guru's blessings
in my heart.**

Then recite the following verse and meditate on the Guru entering your heart.

PÄL DÄN TSA WÄI LA MA RIN PO CHE

Magnificent and precious root Guru,

DAG GI NYING KAR PA MÖI TENG ZHUG LA

Please abide on the lotus seat at my heart.

KA DRIN CHEN PÖI GO NÄ JE ZUNG TE

Guide me with your great kindness,

KU SUNG TUG KYI NGÖ DRUB TSÄL DU SÖL

**And grant me the realizations of your holy body, speech,
and mind.**

Preparatory Rítual

At dawn, on the fourteenth [of the lunar month] for instance, when the lines of [the palm] of the hand can just be seen, one should wash well. Then place both palms together in the form of a blossoming lotus at the heart, in the commitment mudra of the Lotus family [for detailed instructions of this and other mudras for this practice, see Appendix 4, p. 165], and recite:

OM PADMA UDBHAVAYE SVAHA

Then, visualize doing prostrations at the feet of all the buddhas and bodhisattvas of the ten directions and recite:

OM SARVA TATHAGATA KAYA VAK CHITTA VAJRA
PRANAMENA SARVA TATHAGATA VAJRA PADA
BANDHANAM KAROMI⁶

Imagine offering one's body to the conquerors and their children, saying:

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG / JANG CHHUB SEM PA
THAM CHÄ LA JANG CHHUB NYING PO LA CHHI KYI BAR DU / DAG NYI
DÜ THAM CHÄ DU YONG YE BÜL NA / SANG GYÄ DANG JANG CHHUB
SEM PA / CHHEN PO NAM KYI DAG ZHE SU SÖL / DAG LA NGÖ DRUB
LA NA ME PA TSÄL DU SÖL

Offering myself totally at all times to all the buddhas and bodhisattvas residing in the ten directions until reaching the essence of enlightenment, I request the buddhas and great bodhisattvas to accept me. Please grant me the unsurpassed attainment.

[First session: Continue below: “Taking the Purifying and Restoring Ordination.”

Other sessions: Go to p. 34 for “Request to the Lineage Gurus” or p. 148 for one of the prayers in Appendix 3. Traditionally, the “Requests to the Lineage Gurus” is recited during the first session of the day only. The retreat leader may elect to do other prayers in subsequent sessions.]

Taking the Restoring and Purifying Ordination

General Motivation

Refuge and Bodhichitta

Take Mahayana refuge, generate the mind of enlightenment (in the first verse), and recite the words of upholding refuge and bodhichitta (in the second two verses):

Refuge and Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I go for refuge until I am enlightened

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PÄ TSHOG NAM KYI

By my collections of generosity and so forth,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

May I become a buddha to benefit all migrating beings. (3x)

Recite these two verses three times.

Generating Bodhichitta

DRO NAM DRÄL DÖ SAM PA YI

With the thought desiring to liberate migrating beings,

SANG GYÄ CHHÖ DANG GEN DÜN LA

I shall always go for refuge

JANG CHHUB NYING POR CHHI KYI BAR

To the Buddha, Dharma, and Sangha

TAG PAR DAG NI KYAB SU CHHI

Until I reach the essence of enlightenment.

SHE RAB NYING TSE DANG CHÄ PÄ

With perseverance for the welfare of

TSÖN PÄ SEM CHÄN DÖN DU DAG

Sentient beings due to wisdom with mercy,

SANG GYÄ DÜN DU NÄ GYI TE

I take a place in the presence of the buddhas,

DZOG PÄI JANG CHHUB SEM KYE DO (3x)

And generate the mind of complete enlightenment. (3x)

The following verses may also be recited (either in place of or in addition to the above verses).

SANG GYÄ CHHÖ DANG TSHOG CHHOG LA

I go for refuge until enlightenment

JANG CHHUB BAR DU KYAB SU CHHI

To the Buddha, the Dharma, and the Supreme Assembly.

DAG DANG ZHÄN DÖN DRUB LÄ DU

I shall generate bodhichitta for the sake of achieving

DAG GI JANG CHHUB SEM KYE DO

The welfare of myself and others.

CHHOG CHU DAG NA ZHUG PA YI

O buddhas and bodhisattvas

SANG GYÄ JANG CHHUB SEM PA SÖN

Residing in the ten directions, please listen;

DAG GI DZOG PÄI JANG CHHUB CHHIR

For the sake of achieving complete enlightenment,

DENG NÄ JANG CHHUB SEM KYE DO (3x)

From now on I shall generate bodhichitta. (3x)

Purifying the Place

THAM CHÄ DU NI SA ZHI DAG

Everywhere may the ground be pure,

SEG MA LA SOG ME PA DANG

Free of the roughness of pebbles and so forth.

LAG THIL TAR NYAM BÄIDURYÄI

May it be in the nature of sapphire,

RANG ZHIN JAM POR NÄ GYUR CHIG

And as smooth as the palm of one's hand.

Invocation

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING

Savior of all beings without exception;

DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA

Divine destroyer of the intractable legions of Mara;

NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI

Perfect knower of all things;

CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL

Bhagavan and retinue, please come here.

Offering Prayer

LHA DANG MI YI CHHÖ PÄI DZÄ

May human and divine offerings,

NGÖ SU SHAM DANG YI KYI TRÜL

Actually arranged and mentally created,

KÜN ZANG CHHÖ TRIN LA NA ME

Clouds of finest Samantabhadra offerings,

NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

Fill the entire space.

Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE
 TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA
 OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA VAJRE /
 MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE MAHA
 BODHI MÄNDO PASAM KRAMANA VAJRE / SARVA KARMA
 AVARANA VISHO DHANA VAJRE SVAHA (3x)

Extensive Power of Truth

KÖN CHHOG SUM GYI DEN PA DANG

By the power of truth of the Three Rare Sublime Ones,

SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI LAB DANG

The blessings of all the buddhas and bodhisattvas,

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG

The great wealth of the completed two collections,

CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI

And the sphere of phenomena being pure and inconceivable;

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA
 THAM CHÄ KYI CHÄN NGAR PHAG PA JAM PÄL DANG KUN TU ZANG PO
 LA SOG PÄI NAM PAR CHHÖ PÄI TRIN GYI PHUNG PO SAM GYI MI KHYAB
 PA ZÄ MI SHE PA NAM KHA DANG NYAM PAR JUNG WAR GYUR CHIG

**May these piles of clouds of offerings arising through transfor-
 mation by the bodhisattvas Arya Samantabhadra, Manjushri,
 and so forth – unimaginable and inexhaustible, equaling the sky
 – arise and, in the presence of the buddhas and bodhisattvas of
 the ten directions, be received.**

Ecstatic Prostration

OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE / NAMA
 UTTAMA SHRIYE SVAHA (3x with prostrations)

[LA MA] TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA
YANG DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA
LA CHHAG TSHÄL LO / CHHÖ DO KYAB SU CHHI WO / JIN GYI LAB TU
SÖL (3x with prostrations)

To [Guru], Founder, Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Glorious Conqueror Shakyamuni, I prostrate, make offerings, and go for refuge. Please grant me your blessings. (3x with prostrations)

Then sit down to do the following prayers:

Seven-Limb Prayer

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO

Reverently, I prostrate with my body, speech, and mind.

NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL

I present clouds of every type of offering, actual and imagined.

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG

I declare all my negative actions and downfalls accumulated since beginningless time.

KYE PHAG GE WA NAM LA JE YI RANG

I rejoice in the virtue of all arya and ordinary beings.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ

Please, remain until the end of cyclic existence

DRO LA CHHÖ KYI KHOR LO KOR WA DANG

And turn the wheel of Dharma for migrating beings.

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

I dedicate my own and others' virtues to the great enlightenment.

Extensive Mandala

The first phrase in parentheses is recited by the chant leader only.

(ZHING KAM ÜL WAR ZHU) OM VAJRA BHUMI AH HUM / WANG
CHHEN SER GYI SA ZHI / OM VAJRA REKHE AH HUM /

**Let us offer a buddha-field. OM vajra ground AH HUM, mighty
golden ground. OM vajra fence AH HUM.**

CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU / RII GYÄL PO RI RAB /
SHAR LÜ PHAG PO / LHO DZAM BU LING / NUP BA LANG CHÖ / JANG
DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN /
YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN
GYI DA / RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA /
MA MÖ PÄI LO TOG

**Outside it is encircled by the surrounding wall, in the center
of which are Sumeru, King of Mountains, the eastern con-
tinent, Videha (Tall-body Land), the southern, Jambudvipa
(Rose-apple Land), the western, Godaniya (Cattle-gift Land),
the northern, Kuru; [the eastern minor continents] Deha and
Videha, [the southern], Camara and Aparacamara (Chowrie-
land and western Chowrie-land), [the western], Satha and Ut-
tara-mantrin (Lands of the Deceitful and the Skilled in Mantra),
[and the northern], Kuru and Kaurava. [In the four continents
are:] [E] the precious mountain, [S] the wish-granting tree,
[W] the wish-fulfilling cow, [N] the unploughed harvest.**

KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE / TSÜN MO RIN PO
CHHE / LÖN PO RIN PO CHHE / LANG PO RIN PO CHHE / TA CHHOG
RIN PO CHHE / MAG PÖN RIN PO CHHE / TER CHHEN PÖI BUM PA

**[On the first level are:] The precious wheel, the precious jewel,
the precious queen, the precious minister, the precious
elephant, the precious horse, the precious general, and the
great treasure vase.**

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG
PÖ MA / NANG SÄL MA / DRI CHHAB MA

**[On the second level, the eight goddesses:] Lady of grace,
lady of garlands, lady of song, lady of dance, lady of flowers,
lady of incense, lady of lamps, lady of perfume.**

NYI MA / DA WA / RIN PO CHHEI DUG / CHHOG LÄ NAM PAR GYÄL
WÄI GYÄL TSHÄN / Ü SU LHA DANG MI YI / PÄL JOR PHÜN SUM TSHOG
PA MA TSHANG WA ME PA / TSÄNG ZHING YI DU WONG WA DI DAG
DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA MA DAM
PA NAM DANG KYÄ PAR DU YANG / PHAG CHHOG THUG JE CHEN PÖI
LHA TSHOG KHOR DANG CHÄ PA NAM LA ZHING KAM ÜL WAR GYI
WO / THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NÄ KYANG DAG
SOG DRO WA MA GYUR NAM KHÄI THA DANG NYAM PÄI SEM CHÄN
THAM CHÄ LA / THUG TSE WA CHHEN PÖ GO NÄ JIN GYI LAB TU SÖL

[On the third level:] The sun and the moon; the precious parasol, and the banner of victory in all quarters. In the center, the most perfect riches of gods and human beings, with nothing missing, pure and delightful. To the glorious, holy, kind root and lineage gurus, and especially to the assembly of deities of the Supreme Arya Mahakaruna, as well as their retinue, I offer this buddha-field. Please accept them with compassion for the sake of migrating beings. Having accepted them, please, out of your great compassion, grant your inspiration to me and all migrating mother sentient beings as far as the limits of space!

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

**Adorned with Mount Meru, four continents, the sun
and the moon:**

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine this as a buddha-field and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all migrating beings enjoy this pure land!

Offering the Objects of the Three Poisonous Minds

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

The objects of my attachment, anger, and ignorance –

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

Friends, enemies, strangers, body, and resources –

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

Without any sense of loss I offer them. Please accept them well,

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

**And bless me to be spontaneously freed from
the three poisons.**

Auspicious Prayer

The following prayer may be added for auspiciousness:

PÄL DÄN LA MÄI KU TSHE TÄN PA DANG

May the lives of the glorious gurus be long.

KHA NYAM YONG LA DE KYI JUNG WA DANG

May all beings equaling the extent of space have happiness.

DAG ZHÄN MA LÜ TSHOG SAG DRIB JANG NÄ

**May I and others without exception accumulate merit
and purify obscurations,**

NYUR DU SANG GYÄ THOB PAR JIN GYI LOB

And may we be blessed to quickly attain buddhahood.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Visualization and Motivation

[See Appendix 2, “Notes about the Mahayana Ordination” for additional information and instructions on taking the “Mahayana Restoring and Purifying Ordination.”]

If one is taking the “Mahayana Restoring and Purifying Ordination” for the first time: On such an occasion, this ordination should be taken in the presence of a Guru. Hence, imagine that the Guru is the actual Great Compassionate One and that around him are all the conquerors and their sons, and generate intense faith and respect. Make three prostrations and sit facing him or her with a respectful demeanor. In order to request and receive the “Mahayana Restoring and Purifying Ordination,” offer a mandala to the virtuous friend. (See “Short Mandala Offering” on p.24.)

If one has already received the “Mahayana Restoring and Purifying Ordination” from a Guru: Generate a strong motivation of bodhichitta and then proceed with the recitation of the actual ordination as below.]

With a fervent mind, think:

I must achieve the precious state of perfect complete Buddhahood for the sake of all mother sentient beings equal to space. Therefore, I shall take the “Mahayana Restoring and Purifying Ordination” and protect it well until sunrise tomorrow.

Inspiration from the Advice of Lama Zopa Rinpoche

[Now stand up and do three prostrations. Then, kneel on your right knee with your hands together in prostration. Recite this verse of the Buddha’s words from the *Sutra of the King of Concentration* a few times in order to inspire you to be able to live in the ordination and to continue to purify:

For ten billion eons equaling the number of sand grains in the Pacific Ocean, if one offers umbrellas, flags, garlands of light offerings, or food and drink with a calm mind, or if one offers service to one hun-

dred billion times ten million buddhas; when the holy Dharma has become extremely rare and the teachings of the One Gone to Bliss have stopped, the merit of somebody who is enjoying living in one vow for one day or night is particularly more exalted than having made all those offerings.]

Actual Ordination

Visualize Guru Avalokiteshvara before you, generate the profound bodhichitta motivation for taking the precepts, and repeat the following three times. Recite “LOB PÖN GONG SU SÖL” or “Master, please pay attention to me” only when you are actually taking the lineage of the precepts from a precept master.

On the first day of Nyung Nä, called the “Preparation Day” and on the second day, the “Actual Day”, take the Mahayana Restoring and Purifying Ordination, commonly known as the eight Mahayana precepts. On the second day, there are additionally three precepts of Nyung Nä to be observed. That is, you may not eat, drink, or talk from dawn onwards. On the third day, you may break the no drinking and talking fast when the retreat leader passes out the blessed water before the session begins. Because of the precept to not eat food at the wrong time, you may not take any food until after dawn.

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG / JANG CHHUB SEM PA
THAM CHÄ DAG LA GONG SU SÖL /

**All buddhas and bodhisattvas dwelling in the ten directions,
please pay attention to me.**

(LOB PÖN GONG SU SÖL)

(Master, please pay attention to me.)

JI TAR NGÖN GYI DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ /

Just as the previous tathagata, arhat, perfectly completed buddhas

TA CHANG SHE TA BU / LANG PO CHHEN PO / JA WA JÄ SHING / JE PA
JÄ PA /

**who, like the divine wise horse and the great elephant, did what
had to be done, performed actions,**

KHUR BOR WA / RANG GI DÖN / JE SU THOB PA / SI PAR KÜN TU JOR WA /
YONG SU ZÄ PA /

**laid down the burden,⁷ subsequently attained their own welfare,
completely exhausted the fetters to existence,**

YANG DAG PÄI KA / LEG PAR NAM PAR DRÖL WÄI THUG / LEG PAR NAM
PAR DRÖL WÄI SHE RAB CHÄN /

**and had perfect speech, well-liberated minds, and well-liberated
wisdom,**

DE DAG GI / SEM CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG /

for the welfare of all sentient beings,

PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG /

in order to benefit, in order to liberate,

MU GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG /

**in order to eliminate famine, [in order to eliminate war, in order
to stop the harm of the four elements,] in order to eliminate
sickness,**

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI
CHHIR DANG /

**in order to fully complete the thirty-seven practices harmonious
with enlightenment,⁸**

LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB NGE PAR TOG PAR
JA WÄI CHHIR /

**and in order to definitely actualize the unsurpassed result of
perfect, complete enlightenment**

SO JONG YANG DAG PAR DZÄ PA /

perfectly performed the restoring and purifying ordination;

DE ZHIN DU DAG [*say your name*] ZHE GYI WÄ KYANG /

similarly, also I, who am called [*say your name*],

DÜ DI NÄ ZUNG TE / JI SI SANG NYI MA MA SHAR GYI BAR DU / SEM
CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG /

**from this time until sunrise tomorrow, for the welfare of all
sentient beings,**

PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG /

in order to benefit, in order to liberate,

MU GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG /

**[in order to eliminate famine, in order to eliminate war, in order
to stop the harm of the four elements,] in order to eliminate
sickness,**

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI
CHHIR DANG /

**in order to fully complete the thirty-seven practices
harmonious with enlightenment,**

LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB NGE PAR TOG PAR
JA WÄI CHHIR /

**and in order to definitely actualize the unsurpassed result
of perfect, complete enlightenment,**

SO JONG YANG DAG PAR LANG WAR GYI O. (3x)

**shall perfectly undertake the restoring and purifying
ordination. (3x)**

Upon completing the third recitation, think that you have received the vows in your continuum and rejoice.

If you are taking the precepts from a Precept Master, the Master will say “TAB YIN NO” (“This is the method.”), after which you should say “LEG SO” (“Excellent”).

Then, having recollected the motivation like it was explained before, thinking:

“Just as the arhats of the past abandoned all misconduct of body and speech, such as killing , etc., and mentally turned away from it, I too for the sake of all beings, will abandon for one day these wrong actions and devote myself to the pure practice of the precepts.”

Then, while still kneeling, recite “The Commitment Prayer to Keep the Precepts.”

The Commitment Prayer to Keep the Precepts

DENG NÄ SOG CHÖ MI JA ZHING

From now on I shall not kill.

ZHÄN GYI NOR YANG LANG MI JA

I shall not steal others’ possessions.

THRIG PÄI CHHÖ KYANG MI CHÖ CHING

I shall not engage in sexual activity.

DZÜN GYI TSHIG KYANG MI MA O

I shall not speak false words.

KYÖN NI MANG PO NYER TEN PÄI

Because many mistakes arise [from intoxicants],

CHHANG NI YONG SU PANG WAR JA

I shall avoid intoxicants.

THRI TÄN CHHE THO MI JA ZHING

I shall not sit on large, high, or expensive beds.

DE ZHIN DÜ MA YIN PÄI ZÄ

I shall not eat food at the wrong times.

DRI DANG THRENG WA GYÄN DANG NI

I shall not use perfumes, garlands, or ornaments.

GAR DANG LU SOG PANG WAR JA

I shall avoid singing, dancing, and playing music,

JI TAR DRA CHOM TAG TU NI

Just as the arhats

SOG CHÖ LA SOG MI JE TAR

Have avoided wrong actions, such as taking the lives of others,

DE ZHIN SOG CHÖ LA SOG PANG

So shall I avoid wrong actions such as taking the lives of others.

LA ME JANG CHHUB NYUR THOB SHOG

May I quickly attain enlightenment,

DUG NGÄL MANG THRUG JIG TEN DI

And may the world which is experiencing the various sufferings

SI PÄI TSHO LÄ DRÖL WAR SHOG

Be released from the ocean of cyclic existence.

You may now sit.

The Mantra of Pure Morality

OM AMOGHA SHILA SAMBHARA [SAMBHARA] / BHARA
 BHARA / MAHA SHUDDHA SATTVA PADMA VIBHUSHITA
 BHUJA / DHARA DHARA SAMANTA / AVALOKITE HUM PHAT
 SVAHA (21x)

Prayer to Keep Pure Morality

THRIM KYI TSHÜL THRIM KYÖN ME CHING

May I maintain faultless morality of the Dharma rules

TSHÜL THRIM NAM PAR DAG DANG DÄN

And immaculate morality.

LOM SEM ME PÄI TSHÜL THRIM KYI

May I complete the perfection of moral conduct

TSHÜL THRIM PHA RÖL CHHIN DZOG SHOG

By keeping morality purely and untainted by pride.

Think: “This is my contribution to the peace and happiness of all sentient beings and, in particular, to the peace and happiness of all the sentient beings of this world”. Then dedicate as follows:

JANG CHHUB SEM CHHOG RIN PO CHHE

May the precious mind of supreme bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YANG

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Because of the merits of taking the ordination and keeping the precepts, may I and all sentient beings achieve the two enlightened holy bodies created by the two vast accumulations of merit and transcendental wisdom.

[His Holiness the Dalai Lama states that reading about the eight Mahayana precepts, observing them, or even rejoicing when others observe them creates great positive potential in our minds. In order that this potential be of greatest benefit to ourselves and others, dedicate the merit following the example of the Conquerors’ son Shantideva:

May all beings everywhere
Plagued by sufferings of body and mind
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil, or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
And the deaf hear sounds.

May those whose bodies are worn with toil
Be restored on finding repose.

May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find hope,
Constant happiness, and prosperity.

May there be timely rains
And bountiful harvests.
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power,
And may people think of benefiting each other.

For as long as space remains,
For as long as sentient beings remain,
Until then may I too remain
To dispel the miseries of the world.]

[Recite the “Requests to the Lineage Gurus” or follow the chantable version on p. 209.

Traditionally the “Requests to the Lineage Gurus” is recited in the first session of the day only. The retreat leader may elect to do other prayers in Appendix 3 (p. 148) in subsequent sessions.]

Requests to the Lineage Gurus

NAM DAG CHHÖ KÜI LHA LAM RAB YANG DRÖ

**The heavens of the dharmakaya are supreme yet,
out of warmth,**

MIG ME THUG JEI CHHU DZIN BUM THRIG TE

**A hundred thousand moisture-bearing clouds of non-refer-
ential compassion gather.**

THA YÄ DRO LA PHÄN DEI NGÖ DRUB CHHAR

I make requests to Pädmapani, skilled in sending a rainfall

BEB KHÄ CHHAG NA PÄ MOR SÖL WA DEB

Of attainments of benefit and bliss to limitless migrators.

NAM DRÖL CHHOG GI SAR SHEG PÄL MÖI ZHAB

**Excellent Bhikshuni Lakshmi, gone to the stage of supreme
liberation;**

NÄ NGA ZIG PA TSÄN DRA KU MA RA

Chandra Kumara, who favored the five sciences;

ZÖ TSÖN DÄ PÄI TOB PHAG YE SHE ZANG

Jnanabhadra, sublimely strong in patience, effort, and faith;

DRO WÄI TSA LAG SUM LA SÖL WA DEB

I make requests to you three friends of migrators.

KHÄ PÄI CHHOG GYUR BÄL POI PE NYA WA

Penyawa of Nepal, best of scholars;

PHAG CHHOG NAM RÖL DA WA GYÄL TSHÄN ZHAB

Excellent Dawa Gyälsän, emanation of the supreme arya;

DRUB PÄI WANG CHHUG NYI PHUG CHHÖ KYI DRAG

Nyiphug Chökyidrag, lord of practice;

SEM PA CHHEN PO SUM LA SÖL WA DEB

I make requests to you three great beings.

GYÄL SÄ DUNG DZIN TRÜL PA DORJE GYÄL

Trupa Dorje Gyäl, descendent of the conquerors' children;

KHÄ TSÜN CHHEN PO ZHANG TÖN DRA JIG ZHAB

Excellent Zhangtön Drajig, great in learning and morality;

TSHÜL THRIM NGÄ DANG THUG JE JANG CHHUB PÄL

Thugje Jangchub Päl, endowed with morality's fragrance;

THAR LAM SÄL DZÄ SUM LA SÖL WA DEB

**I make requests to you three who clarified the path
to liberation.**

DRANG ME TING DZIN WANG JOR DE WA CHÄN

Dewa Chän, with control over countless concentrations;

YI DAM LHA TSHOG ZHÄL ZIG JANG CHHUB BAR

Jangchub Bar, with visions of hosts of meditational deities;

YÖN TÄN RIN CHHEN DZÖ NGA YE SHE BUM

Yeshe Bum, who possessed a treasury of precious qualities;

DRO WÄI RE KONG SUM LA SÖL WA DEB

**I make requests to you three who fulfilled the hopes
of migrators.**

JANG CHHUB THUG LA NGA NYE THOG ME ZANG

Thogme Zangpo, who attained mastery over bodhichitta;

MI PHAM GYÄL WÄI RÖL GAR SHE RAB PÄL

Sherab Päl, emanation of the invincible conqueror, Maitreya;

DRO KÜN NYING JE TAG KYONG TSHÜL THRIM TSÄN

**Tsultrim Tsän, who constantly protected all migrators with
compassion;**

ZHÄN DÖN LHÜN DRUB SUM LA SÖL WA DEB

**I make requests to you three who spontaneously achieved
the welfare of others.**

DRO DREN DAM PA YÖN TÄN RIN CHHEN DANG

Yöntän Rinchen, holy guide of migrators,

SANG GYÄ TÄN PA GYA TSHOR WANG CHHUG JE

Sang.gyä Gyatso, lord over an ocean of Buddha's doctrine;

THA YÄ LÜ CHÄN SA KHÄN KYAB CHHOG PÄL

Kyabchog Päl, who showed the path to infinite embodied beings;

LUNG TOG DAG NYI SUM LA SÖL WA DEB

**I make requests to you three who embodied scripture
and realization.**

TÜL ZHUG DRUB PÄI PA WO EN SA PA

Gyälwa Ensapa, hero who accomplished righteous conduct;

KÄL DÄN RE KONG SANG GYÄ YE SHE TSHÄN

Sang.gyä Yeshe, who fulfilled the hopes of the fortunate;

SHE JA KÜN ZIG LO ZANG CHHÖ GYÄN ZHAB

Excellent Lozang Chögyän, seeing all to be known;

NAM DREN DAM PA SUM LA SÖL WA DEB

I make requests to you three holy guides.

DRUB PA CHHOG NYE DAM TSHIG DORJE DANG

Damtsig Dorje, who acquired the supreme accomplishment;

RIG KÜN DAG PO LO ZANG YE SHE ZHAB

Excellent Lozang Yeshe, lord of all the families;

LAM ZANG SÄL DZÄ DÖNYÖ KHÄ DRUB JE

Venerable Dönyö Khedrub, clarifier of the excellent path;

TÄN PÄI DRÖN ME SUM LA SÖL WA DEB

I make requests to you three lamps of the doctrine.

NGAG WANG ZUR PHÜ NGA PÄI KHYEN RAB CHHOG

**I make requests to Ngawang Chogdän, embodiment
of the glorious,**

NYER ZHUG PÄL DÄN DE SHEG CHI ZUG CHÄN

**Who partook of the supreme wisdom of the five-knotted lord
of speech, Manjushri,**

KÄL ZANG NAM DREN ZHI PÄI LUNG TOG TÄN

And to Kälzang Gyatso,

SÄL DZÄ GYA TSHÖI LA MAR SÖL WA DEB

**Who clarified the doctrines of scripture and realization
of the good eon's fourth guide.**

KÜN KHYAB DÖ NÄ DAG PÄI CHHÖ NYI DANG

**I make requests to the ocean of varieties of emanations
of the supreme arya,**

ZUNG JUG SO SO RANG RIG NYING JEI THRÜL

Universally appearing as environments and inhabitants,

TEN DANG TEN PAR YONG SHAR PHAG CHHOG GI

Apparitions of analytic wisdom and compassion

JI NYE KÖ PA GYA TSHOR SÖL WA DEB

**Unified with an all-pervading nature, pure from
the very beginning.**

DRU DZIN LA GYE CHHAG NA PÄ MO YI

**Please bless me that I might be cared for closely like
an only child**

NAM KÜN BU CHIG ZHIN DU NYER KYANG NÄ

By Pädmapani who enjoys the Potala

THEG CHHOG DÜ TSII CHÜ THUNG GO SUM GYI

And by drinking the essence of the nectar of the Mahayana,

NYE PA BA ZHIG DRUB PAR JIN GYI LOB

Accomplish solely what is pleasing with my three doors.

SI PÄI PHÜN TSHOG KÜN LÄ NGE JUNG ZHING

**Please bless me to renounce all the perfections
of cyclic existence,**

RANG NYI ZHI WÄI DE LA MA CHHAG PAR

To be unattached to the bliss of my own peace

KHA NYAM MA NAM DUG NGÄL GYA TSHO LÄ

And to generate the supreme mind desiring to liberate mothers,

DRÖL DÖ SEM CHHOG KYE WAR JIN GYI LOB

Equal to space, from the ocean of suffering.

DE ZHIN NYI DANG DRAG TONG NGAG KYI DANG

Please bless me to eliminate ordinary appearance and grasping

YIG DRU TSHÄN PEI ZUG DZOG DAM TSHIG GYA

With the clear appearance and divine pride of the six deities:

TSHÄN MÄI LHA DRUG SÄL NANG NGA GYÄL GYI

The deity of thusness, the tone of the mantra's empty resonance, the seed-syllable,

THA MÄL NANG ZHEN CHÖ PAR JIN GYI LOB

The form complete with marks and exemplifications, the commitment mudra, and sign.

YÄN LAG ZHI DÄN DÄ JÖ SAM TÄN LA

Please bless me to accomplish each and every common attainment

TEN NÄ NGÖ DRUB MA LÜ DRUB PA DANG

Through dependence on the concentration with four-branched repetition

ME DANG DRA LA ZHÖL WÄI NÄL JOR GYI

And to complete perfect concentration

PHÜL JUNG TING DZIN DZOG PAR JIN GYI LOB

With the yogas of absorption in fire and sound.

TSHÄN DZIN MIG TÄ KÜN ZHIG NAM KHA TAR

Please bless me to uproot the two obscurations

NAM DAG THAR PA TER WÄI SAM TÄN CHHE

With the great space-like concentration

THAB KHÄ SÖ NAM PUNG DANG DÄN PA YI

Bestowing immaculate liberation that destroys all trust in grasping at signs,

DRIB NYI DRUNG NÄ JIN PAR JIN GYI LOB

And by being endowed with a mass of merits of skill-in-means.

RING MIN CHHÖ KÜN NGÖN DZOG YE SHE KYI

**Please bless me to attain soon the complete direct exalted
wisdom regarding all phenomena,**

SAM PHEL ZUG KÜI Ö ZER DRA WA CHÄN

The wish-fulfilling form bodies with their nets of light,

THOB NÄ GYÜ NGÄ DÜ PÄI DRO WA NAM

And to spontaneously achieve the enlightened activities,

MIN DRÖL THRIN LÄ LHÜN GYI DRUB JIN LOB

**Ripening and liberating migrators included in the five
continuums.**

Instantaneous Generation

Then, as one is unable to bless the offerings of the merit field while having an ordinary appearance of and grasping to oneself, contemplate that:

RANG NYI KÄ CHIG GI THUG JE CHHEN PÖI KUR ZHENG PAR GYUR

**I instantaneously arise as the holy body of the Great
Compassionate One.**

During all but the first session of the retreat, proceed from here directly to “Blessing the Offerings” on p. 40.

Blessing the Action Vase

(first session of the first day only)

If you have an action vase to be used during the purification of the offerings, it can be blessed at this point.

OM PADMANTAKRIT HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

LÄ BUM TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ BAM LÄ JUNG
WÄI RIN PO CHHEI BUM PA KAR PO / TO WA CHHE WA / DRIN PA RING
WA / CHHU CHHANG WA LA SOG PÄI TSÄN NYI THAM CHÄ DANG DÄN
PAR GYUR

The action vase becomes just empty. From within emptiness, BAM appears and transforms into a precious white vase complete in all characteristics: a long neck, a large belly, and a lip overhanging the mouth.

Recite the following action mantra 108 times:

OM PADMANTAKRIT HUM PHAT

Then recite the hundred-syllable mantra of Padmasattva to purify mistakes:

OM PADMASATTVA SAMAYA MANUPALAYA PADMASATTVA
TVENOPATISHTHA DRIDHO ME BHAVA SUTOSHYO ME
BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA
SARVA SIDDHIM ME PRAYACHHA SARVA KARMA SUCHAME
CHITTAM SHRIYAM KURU HUM HA HA HA HA HOH
BHAGAVAN SARVA TATHAGATA PADMA MAME MUNCHA
PADMA BHAVA MAHA SAMAYA SATTVA AH [HUM PHAT]

Blessing the Offerings

Then, recite the following action mantra and visualize that as an immeasurable host of wrathful [one-face, two-arm Hayagrivas,⁹ dark red in color, and crowned with a green horse's head] are emitted, the assembly of interfering (spirits) dwelling on the offering substances are expelled to the opposite shore of the ocean. [If you have an action vase, use the stem of a pure plant to sprinkle water from it while reciting the mantra.] Hereafter, the visualization is the same on all occasions of reciting the action mantra.

OM PADMANTAKRIT HUM PHAT

Bless (the offerings) with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ BHRUM LÄ RIN PO
CHHEI NÖ YANG SHING GYA CHHE WA NAM KYI NANG DU OM Ö DU
ZHU WA LÄ JUNG WÄI CHHÖ YÖN / ZHAB SIL / ME TOG / DUG PÖ /
MAR ME / DRI CHHAB / ZHÄL ZÄ / RÖL MO NAM RANG ZHIN TONG
PA / NAM PA SO SÖI NAM PA CHÄN / JE LÄ ZAG PA ME PÄI DE WA
KHYÄ PAR CHÄN TER WAR GYUR

[The offering substances] become just empty. From within emptiness, from BHRUM (syllables), vast and extensive precious vessels arise. Within each (the syllable) OM melts into light from which arise drinking water, water for the feet, flowers, incense, lamps, perfume, food, and music. Empty in nature, they have the aspect of the individual types of offerings and function to bestow special uncontaminated bliss.

For illustrations of how to do the appropriate offering mudras, see Appendix 4, p. 165.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM PUSHPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM
OM NAIVIDYA AH HUM
OM SHAPTA AH HUM

Refuge and Bodhichitta

Recite the following verses three times each, taking refuge and generating the mind of (bodhichitta):

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I go for refuge until I am enlightened

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PÄ TSHOG NAM KYI

By my collections of generosity and so forth,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

May I become a buddha to benefit all migrating beings. (3x)

Generating Bodhichitta

Recite these two verses three times.

DRO NAM DRÄL DÖ SAM PA YI

With the thought desiring to liberate migrating beings,

SANG GYÄ CHHÖ DANG GEN DÜN LA

I shall always go for refuge

JANG CHHUB NYING POR CHHI KYI BAR

To the Buddha, Dharma, and Sangha

TAG PAR DAG NI KYAB SU CHHI

Until I reach the essence of enlightenment.

SHE RAB NYING TSE DANG CHÄ PÄ

With perseverance for the welfare of

TSÖN PÄ SEM CHÄN DÖN DU DAG

Sentient beings due to wisdom with mercy,

SANG GYÄ DÜN DU NÄ GYI TE

I take a place in the presence of the buddhas,

DZOG PÄI JANG CHHUB SEM KYE DO (3x)

And generate the mind of complete enlightenment. (3x)

Invocation of the Merit Field

Invoke the field of collecting (merit) as follows, thinking:

RANG THUG JE CHHEN POR SÄL WÄI THUG KAR DA WA LA NÄ PÄI
 HRIH KAR PO LÄ Ö ZER THRÖ PÄ / RANG ZHIN GYI NÄ NÄ LA MA
 PHAG PA THUG JE CHHEN PO ZHÄL CHU CHIG PÄI NAM PA CHÄN LA
 TSA GYÜ KYI LA MA NAM DANG / THUG JE CHHEN PÖI LHA TSHOG YI
 DAM SANG GYÄ JANG CHHUB SEM PA PA WO KHA DRO CHHÖ KYONG
 SUNG MÄI TSHOG KYI KOR WA CHÄN DRANG / DÜN GYI NAM KHAR
 PADMÄI DONG PO YANG SHING GYA CHHE WA DAB MA TONG DANG
 DÄN PÄI TENG NA ZHUG PAR GYUR

Rays of light emanate from the white HRIH that rests on the moon disk at the heart of oneself visualized as the great compassionate one, invoking from the natural abode Guru Arya Great Compassionate One having the aspect of eleven faces, surrounded by the root and lineage gurus, the assembly of deities of the Great Compassionate One, and an assembly of meditational deities, buddhas, bodhisattvas, dakas and dakinis, Dharma protectors, and guardians, all abiding in the space before me on a wide-stemmed thousand-petalled lotus.

Limb of Prostrations

To begin accumulating the collections (of merit and wisdom) by means of the seven limbs, there is the limb of prostrations. Recite as follows and actually do prostrations while visualizing that all sentient beings are also doing prostrations at the same time and expressing melodious praises. For chantable version, turn to p. 212.

SANG GYÄ THAM CHÄ DÜ PÄI KU

Holy bodies encompassing all buddhas,

DOR JE DZIN PÄI NGO WO NYI

The very essence of the Vajra Holder,

KÖN CHHOG SUM GYI TSA WA TE

The root of the Three Rare Sublime Ones:

LA MA NAM LA CHHAG TSHÄL LO

I prostrate to the gurus.

LA MÄI KU NI DOR JEI KU

The Guru's holy body is the vajra body,

DZE SHING TA WÄ CHHOG MI SHE

Beautiful and insatiable to look at;

SAM GYI MI KHYAB YÖN TÄN DZOG

Inconceivable and complete in qualities:

LA MÄI KU LA CHHAG TSHÄL LO

I prostrate to the Guru's holy body.

LA MÄI SUNG NI TSHANG PÄI YANG

The Guru's holy speech is Brahma's voice,

GAG ME SENG GEI DRA DANG DÄN

Endowed with the unchallengable roar of the lion,

MU TEG RI DRAG TRAG DZA PÄI

Terrifying the deer-like forders:

LA MÄI SUNG LA CHHAG TSHÄL LO

I prostrate to the Guru's holy speech.

LA MÄI THUG NI NAM KHA DRA

The Guru's holy mind is like space,

DE SÄL MI TOG TONG PÄI NGANG

Blissful, clear, non-conceptual, the empty sphere,

NAM THAR SUM LA LEG NÄ PÄI

Excellently dwelling in the three complete liberations:

LA MÄI THUG LA CHHAG TSHÄL LO

I prostrate to the Guru's holy mind.

DÜ SUM DE WAR SHEG PA CHHÖ KYI KU

Dharmakaya of those gone to bliss in the three times,

DRO DRUG SEM CHÄN NAM LA CHÄN RÄ ZIG

Whose eyes see sentient beings of the six migrations,

NAM KHA TA BUR KHYAB PÄI CHU CHIG ZHÄL

The eleventh face,¹⁰ pervasive like space:

ZI JI Ö PAG ME LA CHHAG TSHÄL LO

I prostrate to magnificent Amitabha.

CHHAG TONG KHOR LÖ GYUR WÄI GYÄL PO TONG

Your thousand arms are a thousand wheel-turning kings,

CHÄN TONG KÄL PA ZANG PÖI SANG GYÄ TONG

Your thousand eyes are the excellent eon's thousand buddhas:

GANG LA GANG DÜL DE LA DER TÖN PÄI

I prostrate to the venerable Avalokiteshvara who shows

TSÜN PA CHÄN RÄ ZIG LA CHHAG TSHÄL LO

That which subdues to those to be subdued.

DA KÄI TSO MO LAKSHMI KA RÄI ZHAB

Excellent Lakshmikara,¹¹ foremost dakini;

NGA RI PÄN CHHEN DA WA ZHÖN NU DANG

Chandra Kumar, the great pandit of Ngari;

YE SHE ZANG PO DA WA GYÄL TSHÄN SOG

Jnanabhadrā, Dawa Gyältsän and the others:

GYÜ PÄI LA MA NAM LA CHHAG TSHÄL LO

I prostrate to the lineage gurus.

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG

Great treasury of non-referential mercy, Avalokiteshvara;

DRI ME KHYEN PÄI WANG PO JANG PÄL YANG

Lord of stainless wisdom, Manjushri;

DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG

Destroyer of all hosts of maras, keeper of the esoteric;¹²

GANG CHÄN KHÄ PÄ TSUG GYÄN TSONG KHA PA

Crown of the scholars of the land of snow, Tsongkhapa:

LO ZANG DRAG PÄI ZHAB LA CHHAG TSHÄL LO

I prostrate to the excellent Lozang Dragpa.

GÖN PO THUG JE CHHE DÄN PA

Protectors endowed with great compassion,

THAM CHÄ KHYEN PÄI TÖN PA PO

Omniscient founding teachers,

SÖ NAM YÖN TÄN GYA TSHÖI ZHING

Merit field of an ocean of good qualities:

DE ZHIN SHEG LA CHHAG TSHÄL LO

I prostrate to the tathagatas.¹³

DAG PÄ DÖ CHHAG DRÄL WAR GYUR

Separating from attachment through purity,

GE WÄ NGÄN SONG LA DRÖL CHING

Freeing from bad migrations through virtue,

CHIG TU DÖN DAM CHHOG GYUR PA

The single supreme highest meaning:

ZHI GYUR CHHÖ LA CHHAG TSHÄL LO

I prostrate to the pacifying Dharma.

DRÖL NÄ DRÖL WÄI LAM YANG TÖN

Having been liberated, again showing liberation's path,

LAB PA DAG LA RAB TU NÄ

Firmly abiding in the pure trainings,

ZHING GI DAM PA YÖN TÄN DÄN

Holy fields endowed with good qualities:

GE DÜN LA YANG CHHAG TSHÄL LO

I also prostrate to the Sangha.

THAB KHÄ THUG JE SHA KYÄI RIG SU THRUNG

Born to the Shakya clan out of compassionate skill in means,

ZHÄN GYI MI THUB DÜ KYI PUNG JOM PA

Unconquerable by others, destroyer of Mara's forces,

SER GYI LHÜN PO TA BUR JI PÄI KU

You whose holy body is as brilliant as a golden mountain:

SHA KYÄI GYÄL PO KHYÖ LA CHHAG TSHÄL LO

I prostrate to the King of the Shakyas.

JIG TEN DREN PÄI TSO WO TSHE PAG ME

Foremost guide of the world, infinite in life,

DÜ MIN CHHI WA MA LÜ JOM DZÄ PA

Destroyer of untimely death without exception,

GÖN ME DUG NGÄL GYUR PA NAM KYI KYAB

The refuge of protectorless suffering beings:

SANG GYÄ TSHE PAG ME LA CHHAG TSHÄL LO

I prostrate to Buddha Amitayus.

THUG JE KÜN LA NYOM PÄI CHOM DÄN DÄ

Hearing merely the name of the transcendent destroyer with

TSHÄN TSAM THÖ PÄ NGÄN DRÖI DUG NGÄL SEL

Equanimous compassion dispels bad migrations' suffering

DUG SUM NÄ SEL SANG GYÄ MÄN GYI LA

And removes the diseases of the three poisons:

BAI DUR YA YI Ö LA CHHAG TSHÄL LO

I prostrate to the Medicine Buddha of sapphire light.

ZHÖN NÜI CHHA LUG CHHANG WA PO

Bearing the guise of youth,

SHE RAB DRÖN ME RAB TU GYÄN

Vividly adorned with the lamp of wisdom,

JIG TEN SUM GYI MÜN SEL WA

Dispelling the darkness of the three worlds:

JAM PÄL LA YANG CHHAG TSHÄL LO

I prostrate also to Manjughosha.¹⁴

SANG GYÄ KÜN GYI RAB TU NGAG

Highly venerated by all the buddhas,

YÖN TÄN DAM PA KÜN SAG PA

You accumulated all holy qualities

CHÄN RÄ ZIG ZHE TSHÄN SÖL PA

And were given the name Avalokiteshvara:

TAG PAR TSE LA CHHAG TSHÄL LO

I prostrate to the always merciful one.

PHAG PA SENG GEI DRA DANG YI ZHIN NOR

Arya Lion-Voiced One; Wish-Fulfilling One;

PÄ MA GAR WANG THUG JE MI SHÖL DANG

Lotus Lord of Dance who does not neglect compassion;

DÖN YÖ ZHAG DANG HA LA HA LA TE

Amoghapasha and Hala Hala:

CHÄN RÄ ZIG WANG NAM LA CHHAG TSHÄL LO

I prostrate to the Avalokiteshvaras.

PÄ MA GYÄN DANG DOR JE CHHÖ WANG CHHUG

Lotus-Adorned One; Vajra Dharma Lord;

HA RI HA RI LA ZHÖN DRIN NGÖN TE

He who rides Harihari; blue-necked one; and

CHHOG CHUR ZHUG PÄI PHAG PA THUG JE CHÄN

The arya compassionate ones dwelling in the ten directions:

CHÄN RÄ ZIG WANG NAM LA CHHAG TSHÄL LO

I prostrate to the Avalokiteshvaras.

KHOR WA LÄ DRÖL TARE MA

TARE **liberates from cyclic existence,**

TUTTARE YI JIG GYÄ DRÖL

TUTTARE **liberates from the eight fears,**

TURE NA WA NAM LÄ DRÖL

TURE **liberates from all sickness:**

DRÖL MA YUM LA CHHAG TSHÄL LO

I prostrate to the Liberator, Mother Tara.

TOB PO CHHE LA DRAG SHÜL CHÄN

Great powerful and ferocious one,

RIG NGAG GYÄL PO GE WA CHÄN

Virtuous king of knowledge-mantra,

DÜL KA PO DAG DÜL WA PO

Tamer of those difficult to subdue:

DOR JE DZIN LA CHHAG TSHÄL LO

I prostrate to the holder of the vajra.

CHHAG JAR Ö PA THAM CHÄN LA

To all those worthy of veneration,

ZHIN DÜL KÜN GYI DRANG NYI KYI

With bodies as numerous

LÜ TŪ PA YI NAM KÜN TU

As all the atoms of the realms,

CHHOG TU DÄ PÄ CHHAG TSHÄL LO

I prostrate in every way, bowing with supreme faith

PHAG PA JAM PÄL ZHÖN NUR GYUR PA LA CHHAG TSHÄL LO

I bow down to the youthful Arya Manjushri.¹⁵

JI NYE SU DAG CHHOG CHÜI JIG TEN NA

You lions among humans,

DÜ SUM SHEG PA MI YI SENG GE KÜN

Gone to freedom in the present, past and future

DAG GI MA LÜ DE DAG THAM CHÄ LA

In the worlds of ten directions,

LÜ DANG NGAG YI DANG WÄI CHHAG GYI O

To all of you, with body, speech, and sincere mind,

I bow down.

ZANG PO CHÖ PÄI MÖN LAM TOB DAG GI

With the energy of aspiration for the bodhisattva way,

GYÄL WA THAM CHÄ YI KYI NGÖN SUM DU

With a sense of deep respect,

ZHING GI DÜL NYE LÜ RAB TÛ PA YI

And with as many bodies as atoms of the world,

GYÄL WA KÜN LA RAB TU CHHAG TSHÄL LO

To all you buddhas visualized as real, I bow down.

DÜL CHIG TENG NA DÜL NYE SANG GYÄ NAM

On every atom are buddhas numberless as atoms,

SANG GYÄ SÄ KYI Ü NA ZHUG PA DAG

Each amidst a host of bodhisattvas,

DE TAR CHHÖ KYI YING NAM MA LÜ PA

And I am confident the sphere of all phenomena

THAM CHÄ GYÄL WA DAG GI GANG WAR MÖ

Is entirely filled with buddhas in this way.

DE DAG NGAG PA MI ZÄ GYA TSHO NAM

With infinite oceans of praise for you,

YANG KYI YÄN LAG GYA TSHO DRA KÜN GYI

And oceans of sound from the aspects of my voice,

GYÄL WA KÜN GYI YÖN TÄN RAB JÖ CHING

I sing the breathtaking excellence of buddhas,

DE WAR SHEG PA THAM CHÄ DAG GI TÖ

And celebrate all of you gone to bliss.

ME TOG DAM PA THRENG WA DAM PA DANG

Beautiful flowers and regal garlands,

SIL NYÄN NAM DANG JUG PA DUG CHHOG DANG

Sweet music, scented oils, and parasols,

MAR ME CHHOG DANG DUG PÖ DAM PA YI

Sparkling lights and sublime incense,

GYÄL WA DE DAG LA NI CHHÖ PAR GYI

I offer to you victorious ones.

NA ZA DAM PA NAM DANG DRI CHHOG DANG

Fine dress and fragrant perfumes,

CHHE MA PHUR MA RI RAB NYAM PA DANG

Sandalwood powder heaped high as Mount Meru,

KÖ PÄ KHYÄ PAR PHAG PÄI CHHOG KÜN GYI

All wondrous offerings in spectacular array,

GYÄL WA DE DAG LA NI CHHÖ PAR GYI

I offer to you victorious ones.

CHHÖ PA GANG NAM LA ME GYA CHHE WA

With transcendent offerings peerless and vast,

DE DAG GYÄL WA THAM CHÄ LA YANG MÖ

With profound admiration for all the buddhas,

ZANG PO CHÖ LA DÄ PÄI TOB DAG GI

With strength of conviction in the bodhisattva way,

GYÄL WA KÜN LA CHHAG TSHÄL CHHÖ PAR GYI

I offer and bow down to all victorious ones.

Limb of Offering

RANG GI NYING GÄI HRIH LÄ JUNG WÄI CHHÖ PÄI LHA MO NAM KYI

CHHÖ PAR GYUR PAR

Offering goddesses arise from the HRIH at one's heart and make offerings.

Having emanated (from one's heart) offering goddesses filling the sphere of form and holding the specific offering substances, offer the following: drinking water to the heads or in front (of the merit field deities), foot bath to the feet, flowers in the mode of adorning the heads, etc., incense to the noses, lamps in front, perfume to the hearts, food to the mouths, and the sound of music to the ears. Thereby, imagine the entire merit field is satisfied with great uncontaminated bliss.

[For illustrations of the mudras, see Appendix 4 on p. 165.]

OM ARYA LOKESHVARA SAPARIVARA ARGHAM
PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA PADYAM
PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA PUSHPE
PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA DHUPE
PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA ALOKE
PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA GANDHE
PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA NAIVIDYA
PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA SHAPTA
PRATICCHA SVAHA

Mandala Offering

If you like, offer a short or long mandala in connection with the occasion.

The first phrase in parentheses is recited by the chant leader only.

Extensive Mandala

(ZHING KAM ÜL WAR ZHU) OM VAJRA BHUMI AH HUM / WANG
CHHEN SER GYI SA ZHI / OM VAJRA REKHE AH HUM /

**Let us offer a buddha-field. OM vajra ground AH HUM, mighty
golden ground. OM vajra fence AH HUM.**

CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU / RII GYÄL PO RI RAB /
 SHAR LÜ PHAG PO / LHO DZAM BU LING / NUP BA LANG CHÖ / JANG
 DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN /
 YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN
 GYI DA / RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA /
 MA MÖ PÄI LO TOG

Outside it is encircled by the surrounding wall, in the center of which are Sumeru, King of Mountains, the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Camara and Aparacamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttaramantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava. [In the four continents are:] [E] the precious mountain, [S] the wish-granting tree, [W] the wish-fulfilling cow, [N] the unploughed harvest.

KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE / TSÜN MO RIN PO
 CHHE / LÖN PO RIN PO CHHE / LANG PO RIN PO CHHE / TA CHHOG
 RIN PO CHHE / MAG PÖN RIN PO CHHE / TER CHHEN PÖI BUM PA

[On the first level are:] The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, and the great treasure vase.

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG
 PÖ MA / NANG SÄL MA / DRI CHHAB MA

[On the second level, the eight goddesses:] Lady of grace, lady of garlands, lady of song, lady of dance, lady of flowers, lady of incense, lady of lamps, lady of perfume.

NYI MA / DA WA / RIN PO CHHEI DUG / CHHOG LÄ NAM PAR GYÄL
 WÄI GYÄL TSHÄN / Ü SU LHA DANG MI YI / PÄL JOR PHÜN SUM TSHOG
 PA MA TSHANG WA ME PA / TSANG ZHING YI DU WONG WA DI DAG
 DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA MA DAM
 PA NAM DANG KYÄ PAR DU YANG / PHAG CHHOG THUG JE CHEN PÖI
 LHA TSHOG KHOR DANG CHÄ PA NAM LA ZHING KAM ÜL WAR GYI
 WO / THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NÄ KYANG DAG
 SOG DRO WA MA GYUR NAM KHÄI THA DANG NYAM PÄI SEM CHÄN
 THAM CHÄ LA / THUG TSE WA CHHEN PÖ GO NÄ JIN GYI LAB TU SÖL

[On the third level:] The sun and the moon; the precious parasol, and the banner of victory in all quarters. In the center, the most perfect riches of gods and human beings, with nothing missing, pure and delightful. To the glorious, holy, kind root and lineage gurus, and especially to the assembly of deities of the Supreme Arya Mahakaruna, as well as their retinue, I offer this buddha-field. Please accept them with compassion for the sake of migrating beings. Having accepted them, please, out of your great compassion, grant your inspiration to me and all migrating mother sentient beings as far as the limits of space!

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

Adorned with Mount Meru, four continents, the sun and the moon:

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine this as a buddha-field and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all migrating beings enjoy this pure land!

Offering the Objects of the Three Poisonous Minds

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

The objects of my attachment, anger, and ignorance –

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

Friends, enemies, strangers, body, and resources;

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

Without any sense of loss I offer them.

Please accept them well

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

**And bless me to be spontaneously free from
the three poisons.**

Auspicious Prayer

The following prayer may be added for auspiciousness:

PÄL DÄN LA MÄI KU TSHE TÄN PA DANG

May the lives of the glorious gurus be long.

KHA NYAM YONG LA DE KYI JUNG WA DANG

May all beings equaling the extent of space have happiness.

DAG ZHÄN MA LÜ TSHOG SAG DRIB JANG NÄ

**May I and others without exception accumulate merit
and purify obscurations,**

NYUR DU SANG GYÄ THOB PAR JIN GYI LOB

And may we be blessed to quickly attain buddhahood.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Limb of Confession

Confess all the negativities and transgressions accumulated in the past by oneself and all the surrounding sentient beings with a regret as great as that of having taken poison and recite the following with a vowing-consciousness determined not to create the negativities hereafter, even at the risk of one's life:

DÖ CHHAG ZHE DANG TI MUG WANG GI NI

Whatever evil I have done

LÜ DANG NGAG DANG DE ZHIN YI KYI KYANG

With my body, speech, and mind

DIG PA DAG GI GYI PA CHI CHHI PA

**Under the control of attachment, hatred,
and confusion/ignorance,**

DE DAG THAM CHÄ DAG GI SO SOR SHAG

I confess them all individually.¹⁶

If you have time and would like to, you may perform the “Practice of Prostrations to the Thirty-Five Confession Buddhas” and the “General Confession” here:

The Practice of Prostrations to the Thirty-Five Confession Buddhas

Recite the following mantras, which increase the merit of making prostrations one million times.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG
DAG PAR DZOG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA
CHHAG TSHÄL LO (7x)

OM NAMO BHAGAVATE RATNA KETU RAJAYA /
TATHAGATAYA / ARHATE SAMYAK SAMBUDDHAYA /
TADYATHA / OM RATNE RATNE MAHA RATNE RATNA BIJA
YE SVAHA (7x)

OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE / NAMA
UTTAMA SHRIYE SVAHA (3x)

NA MO JANG CHHUB SEM PÄI TUNG WA SHAG PA

Homage to the Confession of the Bodhisattva's Downfalls!

DAG [say your name] ZHE GYI WA

I, [say your name], throughout all times,

DÜ TAG TU LA MA LA KYAB SU CHHI WO

Take refuge in the Guru;

SANG GYÄ LA KYAB SU CHHI WO

I take refuge in the Buddha;

CHHÖ LA KYAB SU CHHI WO

I take refuge in the Dharma;

GE DÜN LA KYAB SU CHHI WO (3x)

I take refuge in the Sangha. (3x)

TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG
TSHÄL LO

**To Founder, Bhagavan, Tathagata, Arhat, Perfectly Completed
Buddha, Glorious Conqueror Shakyamuni, I prostrate.**

DE ZHIN SHEG PA DOR JE NYING PÖ RAB TU JOM PA LA CHHAG TSHÄL LO

**To Tathagata Thoroughly Destroying with Vajra Essence, I
prostrate.**

DE ZHIN SHEG PA RIN CHHEN Ö THRÖ LA CHHAG TSHÄL LO

To Tathagata Radiant Jewel, I prostrate.

DE ZHIN SHEG PA LU WANG GI GYÄL PO LA CHHAG TSHÄL LO

To Tathagata King, Lord of the Nagas, I prostrate.

DE ZHIN SHEG PA PA WÖI DE LA CHHAG TSHÄL LO

To Tathagata Army of Heroes, I prostrate.

DE ZHIN SHEG PA PÄL GYE LA CHHAG TSHÄL LO
To Tathagata Delighted Hero, I prostrate.

DE ZHIN SHEG PA RIN CHHEN ME LA CHHAG TSHÄL LO
To Tathagata Jewel Fire, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA Ö LA CHHAG TSHÄL LO
To Tathagata Jewel Moonlight, I prostrate.

DE ZHIN SHEG PA TONG WA DÖN YÖ LA CHHAG TSHÄL LO
To Tathagata Meaningful to See, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA WA LA CHHAG TSHÄL LO
To Tathagata Jewel Moon, I prostrate.

DE ZHIN SHEG PA DRI MA ME PA LA CHHAG TSHÄL LO
To Tathagata Stainless One, I prostrate.

DE ZHIN SHEG PA PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Courage, I prostrate.

DE ZHIN SHEG PA TSHANG PA LA CHHAG TSHÄL LO
To Tathagata Pure One, I prostrate.

DE ZHIN SHEG PA TSHANG PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Purity, I prostrate.

DE ZHIN SHEG PA CHHU LHA LA CHHAG TSHÄL LO
To Tathagata Water God, I prostrate.

DE ZHIN SHEG PA CHHU LHÄI LHA LA CHHAG TSHÄL LO
To Tathagata Deity of the Water God, I prostrate.

DE ZHIN SHEG PA PÄL ZANG LA CHHAG TSHÄL LO
To Tathagata Glorious Goodness, I prostrate.

DE ZHIN SHEG PA TSÄN DÄN PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Sandalwood, I prostrate.

DE ZHIN SHEG PA ZI JI THA YÄ LA CHHAG TSHÄL LO
To Tathagata Infinite Splendor, I prostrate.

DE ZHIN SHEG PA Ö PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Light, I prostrate.

DE ZHIN SHEG PA NYA NGÄN ME PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Sorrowless Glory, I prostrate.

DE ZHIN SHEG PA SE ME KYI BU LA CHHAG TSHÄL LO
To Tathagata Son of Non-craving, I prostrate.

DE ZHIN SHEG PA ME TOG PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Flower, I prostrate.

DE ZHIN SHEG PA TSHANG PÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR
KHYEN PA LA CHHAG TSHÄL LO
**To Tathagata Pure Light Rays Clearly Knowing by Play,
I prostrate.**

DE ZHIN SHEG PA PÄ MÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR KHYEN PA
LA CHHAG TSHÄL LO
**To Tathagata Lotus Light Rays Clearly Knowing by Play,
I prostrate.**

DE ZHIN SHEG PA NOR PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Wealth, I prostrate.

DE ZHIN SHEG PA DRÄN PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Mindfulness, I prostrate.

DE ZHIN SHEG PA TSHÄN PÄL SHIN TU YONG DRAG LA CHHAG TSHÄL LO
To Tathagata Glorious Name Widely Renowned, I prostrate.

DE ZHIN SHEG PA WANG PÖI TOG GI GYÄL TSHÄN GYI GYÄL PO LA
CHHAG TSHÄL LO
**To Tathagata King Holding the Victory Banner of Foremost
Power, I prostrate.**

DE ZHIN SHEG PA SHIN TU NAM PAR NÖN PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious One Totally Subduing, I prostrate.

DE ZHIN SHEG PA YÜL LÄ SHIN TU NAM PAR GYÄL WA LA CHHAG TSHÄL LO
To Tathagata Utterly Victorious in Battle, I prostrate.

DE ZHIN SHEG PA NAM PAR NÖN PÄ SHEG PÄI PÄL LA CHHAG TSHÄL LO
**To Tathagata Glorious Transcendence Through Subduing,
I prostrate.**

DE ZHIN SHEG PA KÜN NÄ NANG WA KÖ PÄI PÄL LA CHHAG TSHÄL LO
**To Tathagata Glorious Manifestations Illuminating All,
I prostrate.**

DE ZHIN SHEG PA RIN CHHEN PÄ MÄI NAM PAR NÖN PA LA CHAG TSHÄL LO
To Tathagata All-Subduing Jewel Lotus, I prostrate.

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
RIN PO CHHE DANG PÄ MA LA RAB TU ZHUG PA RI WANG GI GYÄL PO
LA CHHAG TSHÄL LO

**To Tathagata, Arhat, Perfectly Completed Buddha, King of the
Lord of Mountains Firmly Seated on Jewel and Lotus, I prostrate.**

Prostrations to the Seven Medicine Buddhas

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ TSEN LEG PA YONG DRAG PÄL GYI GYÄL PO LA CHHAG
TSHÄL LO

**To Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha,
Renowned Glorious King of Excellent Signs, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ RIN PO CHHE DANG DA WA DANG PÄ MÄ RAB TU GYÄN
PA KHÄ PA ZI JI DRA YANG KYI GYÄL PO LA CHHAG TSHÄL LO

**To Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha,
King of Melodious Sound, Brilliant Radiance of Skill, Adorned
with Jewels, Moon, and Lotus, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ SER ZANG DRI ME RIN CHHEN NANG TUL ZHUG DRUB PA
LA CHHAG TSHÄL LO

**To Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha,
Stainless Excellent Gold, Illuminating Jewel Who Accomplishes
All Conduct, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ NYA NGÄN ME CHHOG PÄL LA CHHAG TSHÄL LO

**To Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha,
Glorious Supreme One Free from Sorrow, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ CHHÖ DRAG GYA TSHÖ YANG LA CHHAG TSHÄL LO

**To Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha,
Melodious Ocean of Proclaimed Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ CHHÖ GYA TSHO CHHOG GI LÖ NAM PAR RÖL PÄ NGÖN
PAR KHYÄN PA LA CHHAG TSHÄL LO

**To Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha,
Clearly Knowing by the Play of Supreme Wisdom of an Ocean
of Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ MEN GYI LHA BÄI DUR YÄ Ö KYI GYÄL PO LA CHHAG
TSHÄL LO

**To Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha,
Medicine Deity, King of Sapphire Light, I prostrate.**

Confession Prayer

For English, see the next page.

DE DAG LA SOG PA CHHOG CHÜI JIG TEN GYI KHAM THAM CHÄ NA
 DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
 CHOM DÄN DÄ GANG JI NYE CHIG ZHUG TE TSHO ZHING ZHE PÄI SANG
 GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL

DAG GI KYE WA DI DANG / KYE WA TOG MÄI THA MA MA CHHI PA NÄ
 KHOR WA NA KHOR WÄI KYE NÄ THAM CHÄ DU DIG PÄI LÄ GYI PA DANG
 GYI DU TSÄL WA DANG / GYI PA LA JE SU YI RANG PA AM / CHHÖ TEN
 GYI KOR RAM / GE DÜN GYI KOR RAM / CHHOG CHÜI GE DÜN GYI KOR
 THROG PA DANG / THROG TU CHUG PA DANG / THROG PA LA JE SU YI
 RANG PA AM / TSHAM MA CHHI PA NGÄI LÄ GYI PA DANG / GYI DU
 TSÄL WA DANG / GYI PA LA JE SU YI RANG PA AM / MI GE WA CHÜI
 LÄ KYI LAM YANG DAG PAR LANG WA LA ZHUG PA DANG JUG TU TSÄL
 WA DANG / JUG PA LA JE SU YI RANG PA AM / LÄ KYI DRIB PA GANG
 GI DRIB NÄ DAG SEM CHÄN NYÄL WAR CHHI PA AM / DÜ DRÖI KYE NÄ
 SU CHHI PA AM / YI DAG KYI YÜL DU CHHI PA AM YÜL THA KHOB TU KYE
 PA AM / LA LOR KYE PA AM / LHA TSHE RING PO NAM SU KYE PA AM
 WANG PO MA TSHANG WAR GYUR PA AM / TA WA LOG PA DZIN PAR
 GYUR PA AM / SANG GYÄ JUNG WA LA NYE PAR MI GYI PAR GYUR WÄI
 LÄ KYI DRIB PA GANG LAG PA DE DAG THAM CHÄ SANG GYÄ CHOM
 DÄN DÄ YE SHE SU GYUR PA / CHÄN DU GYUR PA / PANG DU GYUR PA /
 TSHÄ MAR GYUR PA / KHYEN PÄ ZIG PA DE DAG GI CHÄN NGAR THÖL
 LO CHHAG SO / MI CHHAB BO / MI BE DO / LÄN CHHÄ KYANG CHÖ
 CHING DOM PAR GYI LAG SO

SANG GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU
 SÖL DAG GI KYE WA DI DANG / KYE WA THOG MÄI THA MA MA CHHI
 PA NÄ KHOR WA NA KHOR WÄI KYE NÄ ZHÄN DAG TU JIN PA THA NA
 DÜ DRÖI KYE NÄ SU KYE PA LA ZÄ KHAM CHIG TSAM TSÄL WÄI GE WÄI
 TSA WA GANG LAG PA DANG / DAG GI TSHÜL THRIM SUNG PÄI GE
 WÄI TSA WA GANG LAG PA DANG / DAG GI TSHANG PAR CHÖ PÄI

GE WÄI TSA WA GANG LAG PA DANG / DAG GI SEM CHÄN YONG
 SU MIN PAR GYI PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI
 JANG CHHUB CHHOG TU SEM KYE PÄI GE WÄI TSA WA GANG LAG PA
 DANG / DAG GI LA NA ME PÄI YE SHE KYI GE WÄI TSA WA GANG LAG
 PA DE DAG THAM CHÄ CHIG TU DÜ SHING DUM TE DOM NÄLA NA MA
 CHHI PA DANG / GONG NA MA CHHI PA DANG / GONG MÄI YANG
 GONG MA / LA MÄI YANG LA MAR YONG SU NGO WÄLA NA ME PA
 YANG DAG PAR DZOG PÄI JANG CHHUB TU YONG SU NGO WAR GYI O

JI TAR DÄ PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG SU NGÖ PA
 DANG / JI TAR MA JÖN PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG
 SU NGO WAR GYUR WA DANG / JI TAR DA TAR ZHUG PÄI SANG GYÄ
 CHOM DÄN DÄ NAM KYI YONG SU NGO WAR DZÄ PA DE ZHIN DU DAG
 GI KYANG YONG SU NGO WAR GYI O

DIG PA THAM CHÄ NI SO SOR SHAG SO / SÖ NAM THAM CHÄ LA NI
 JE SU YI RANG NGO / SANG GYÄ THAM CHÄ LA NI KÜL ZHING SÖL WA
 DEB SO / DAG GI LA NA ME PÄI YE SHE KYI CHHOG DAM PA THOB PAR
 GYUR CHIG

MI CHHOG GYÄL WA GANG DAG DA TAR ZHUG PA DANG / GANG
 DAG DÄ PA DAG DANG DE ZHIN GANG MA JÖN / YÖN TÄN NGAG PA
 THA YÄ GYA TSHO DRA KÜN LA / THÄL MO JAR WAR GYI TE KYAB SU
 NYE WAR CHHI WO

All [you Thirty-Five Buddhas, Seven Medicine Buddhas] and others, as many tathagata, arhat, perfectly completed buddhas as there are existing, sustaining, and residing in all the world systems of the ten directions; all you buddha-bhagavans, please pay attention to me.

In this life and in all the states of rebirth in which I have circled in samsara throughout beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of; whatever possessions of stupas, possessions of the Sangha, or possessions of the Sangha of the ten directions that

I have appropriated, made others appropriate, or rejoiced in the appropriation of; whichever among the five actions of immediate retribution¹⁷ I have done, caused to be done, or rejoiced in the doing of; whichever of the ten non-virtuous paths of action I have engaged in, caused others to engage in, or rejoiced in the engaging of; whatever I have done, being obscured by these karmas, that causes me to be born as a sentient being in the hell realm, in the animal realm, and in the preta realm; in an irreligious country, as a barbarian, or as a long-lived god; with imperfect faculties, holding wrong views, or not being pleased with a buddha's descent. In the presence of the buddha bhagavans, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see with omniscient consciousness, I admit and confess all these negativities. I do not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

All buddha bhagavans, please pay attention to me. In this life and in the other states of rebirth in which I have circled in samsara throughout beginningless lives, whatever roots of virtue I have created by generosity, even as little as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct¹⁸; whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhichitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom: all these assembled and gathered, combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.

Just as the previous buddha bhagavans have fully dedicated, just as the future buddha bhagavans will fully dedicate, and

just as the presently abiding buddha bhagavans are fully dedicating, like that I too dedicate fully.

I confess all negativities individually. I rejoice in all merits. I urge and request all the buddhas. May I achieve the supreme, holy, peerless transcendental wisdom.

To the conquerors, the best of humans — those who are living in the present time, those who have lived in the past, and those who will likewise come — to all those who have qualities as vast as an infinite ocean, with hands folded, I approach for refuge.

*General Confession*¹⁹

For English, see the next page.

U HU LAG!

LA MA DOR JE DZIN PA CHHEN PO LA SOG PA CHHOG CHU NA ZHUG
PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ DANG GE DÜN
TSÜN PA NAM DAG LA GONG SU SÖL

DAG [*say your name*] ZHE GYI WÄ TSHE RAB KHOR WA THOG MA MA
CHHI PA NÄ DA TA LA THUG GI BAR DU / NYÖN MONG PA DÖ CHHAG
DANG ZHE DANG DANG TI MUG GI WANG GI LÜ NGAG YI SUM GYI
GO NÄ DIG PA MI GE WA CHU GYI PA DANG / TSHAM MA CHHI PA
NGA GYI PA DANG / DE DANG NYE WA NGA GYI PA DANG / SO SOR
THAR PÄI DOM PA DANG GÄL WA DANG / JANG CHHUB SEM PÄI LAB
PA DANG GÄL WA DANG / SANG NGAG KYI DAM TSHIG DANG GÄL
WA DANG / PHA DANG MA LA MA GÜ PA DANG / KHÄN PO DANG
LOB PÖN LA MA GÜ PA DANG / DROG TSHANG PA TSHUNG PAR CHÖ
PA NAM LA MA GÜ PA DANG / KÖN CHHOG SUM LA NÖ PÄI LÄ GYI PA
DANG / DAM PÄI CHHÖ PANG PA DANG / PHAG PÄI GE DÜN LA KUR
PA TAB PA DANG / SEM CHÄN LA NÖ PÄI LÄ GYI PA LA SOG PA / DIG
PA MI GE WÄI TSHOG DAG GI GYI PA DANG / GYI DU TSÄL WA DANG

ZHÄN GYI GYI PA LA JE SU YI RANG WA LA SOG PA / DOR NA THO RI
 DANG THAR PÄI GEG SU GYUR CHING KHOR WA DANG NGÄN SONG GI
 GYUR GYUR PÄI NYE TUNG GI TSHOG CHI CHHI PA THAM CHÄ

LA MA DOR JE DZIN PA CHHEN PO LA SOG PA CHHOG CHU NA ZHUG
 PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ DANG / GE DÜN
 TSÜN PA NAM KYI CHÄN NGAR THÖL LO / MI CHHAB BO / CHHAG SO
 CHHIN CHHÄ KYANG DOM PAR GYI LAG SO / THÖL ZHING SHAG NA DAG
 DE WA LA REG PAR NÄ PAR GYUR GYI / MA THÖL MA SHAG NA DE TAR
 MI GYUR WA LAG SO

U hu lag! (Woe is me!)

O great Guru Vajradhara, all other buddhas and bodhisattvas who abide in the ten directions, and all the venerable Sangha, please pay attention to me.

I, who am named [say your name], circling in cyclic existence since beginningless time until the present, overpowered by mental afflictions such as attachment, hatred, and ignorance by means of body, speech, and mind have created the ten non-virtuous actions. I have engaged in the five uninterrupted negative karmas and the five nearing uninterrupted negative karmas.²⁰ I have transgressed the vows of individual liberation, transgressed the vows of bodhisattvas, and transgressed the samayas of secret mantra. I have been disrespectful to my parents, have been disrespectful to my vajra masters and my abbot, and have been disrespectful to my spiritual friends living in ordination. I have committed actions harmful to the Three Rare Sublime Ones, abandoned the holy Dharma, criticized the arya Sangha, harmed sentient beings, and so on. These and many other non-virtuous negative actions I have done, have caused others to do, have rejoiced in others' doing, and so forth.

In the presence of the great Guru Vajradhara, all the buddhas and bodhisattvas who abide in the ten directions, and the

venerable Sangha, I admit this entire collection of faults and transgressions that are obstacles to my own higher rebirth and liberation, and causes of cyclic existence and miserable lower rebirths. I do not conceal them, and I accept them as negative. I promise to refrain from doing these actions again in the future. By confessing and acknowledging them, I will attain and abide in happiness, while by not confessing and acknowledging them, true happiness will not come.

Think that through the force of reciting these names of the Thirty-Five Buddhas of Confession and Medicine Buddhas, through the power of their pure prayers and vows, through the power of generating regret and the other opponent forces, and through the power of having made these prostrations, nectars and light rays descend from the holy bodies of the buddhas, completely purifying all negative karmas, defilements, and imprints collected on your mental continuum since beginningless time. Generate strong faith that your mind has become completely pure.

Completion of the Seven-Limb Offering

Now, the limbs of rejoicing, urging to turn the wheel of Dharma, requesting not to pass beyond sorrow, and dedicating to enlightenment should also be performed well in accordance with the words.²¹

Rejoicing in Virtue

CHHOG CHÜI GYÄL WA KÜN DANG SANG GYÄ SÄ

I rejoice in all positive potential

RANG GYÄL NAM DANG LOB DANG MI LOB DANG

Of the buddhas and bodhisattvas in ten directions,

DRO WA KÜN GYI SÖ NAM GANG LA YANG

Of solitary realizers, hearers still training, and those beyond,

DE DAG KÜN GYI JE SU DAG YI RANG

And of all transmigratory beings.

Requesting to Turn the Wheel of Dharma

GANG NAM CHHOG CHÜI JI TEN DRÖN MA DAG

You who are the bright lights of worlds in ten directions,

JANG CHHUB RIM PAR SANG GYÄ MA CHHAG NYE

**Who have attained a buddha's omniscience through the stages
of awakening,**

GÖN PO DE DAG DAG GI THAM CHÄ LA

All you who are my guides,

KHOR LO LA NA ME PAR KOR WAR KÜL

Please turn the supreme wheel of Dharma.

Requesting the Guru to Remain

NYA NGÄN DA TÖ NGANG ZHE DE DAG LA

With palms together I earnestly request:

DRO WA KÜN LA PHÄN ZHING DE WÄI CHHIR

You who may actualize parinirvana,

KÄL PA ZHING GI DÜL NYE ZHUG PAR YANG

Please stay with us for eons numberless as atoms of the world,

DAG GI THÄL MO RAB JAR SÖL WAR GYI

For the happiness and well-being of all wanderers in samsara.

Dedicating

CHHAG TSHÄL WA DANG CHHÖ CHING SHAG PA DANG

Whatever slight virtue I have accumulated,

JE SU YI RANG KÜL ZHING SÖL WA YI

By prostrating, offering, and confessing,

GE WA CHUNG ZÄ DAG GI CHI SAG PA

Rejoicing, urging, and requesting,

THAM CHÄ DZOG PÄI JANG CHHUB CHHIR NGO WO

I dedicate it all to full awakening.

The Dharani of Immaculate Morality

Then, recite the *Dharani of Immaculate Morality* twenty-one times:

OM AMOGHA SHILA SAMBHARA [SAMBHARA] / BHARA
BHARA / MAHA SHUDDHA SATTVA PADMA VIBHUSHITA
BHUJA / DHARA DHARA SAMANTA / AVALOKITE HUM PHAT
SVAHA (21x)

Prayer to Keep Pure Morality

THRIM KYI TSHÜL THRIM KYÖN ME CHING

May I maintain faultless morality of the Dharma rules

TSHÜL THRIM NAM PAR DAG DANG DÄN

And immaculate morality.

LOM SEM ME PÄI TSHÜL THRIM KYI

May I complete the perfection of moral conduct

TSHÜL THRIM PHA RÖL CHHIN DZOG SHOG

By keeping morality purely and untainted by pride.

Four Immeasurables

Recite the following lines three times and meditate on the four immeasurables, (blending them well with your mindstream):

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN PAR
GYUR CHIG

**May all sentient beings have happiness and the causes
of happiness.**

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG
DRÄL WAR GYUR CHIG

**May all sentient beings be free from suffering and the causes
of suffering.**

SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI DRÄL WAR
GYUR CHIG

May all sentient beings never be separated from the happiness that knows no suffering.

SEM CHÄN THAM CHÄ NYE RING CHAG DANG NYI DANG DRÄL WÄI
TANG NYOM LA NÄ PAR GYUR CHIG

May all sentient beings abide in equanimity, free of attachment and hatred (for those held) close and distant.

Departure of the Merit Field

Contemplate that:

TSHOG ZHING NAM RANG NÄ SU SHEG PAR GYUR

The deities of the field of collecting merit return to their own abodes.

The Actual Rítual

The actual ritual can be divided into two:

- a. Meditation on the self generation [i.e. meditation on the six deities]
- b. Meditation on the front generation.

Meditation on the Self Generation

1. The Ultimate Deity

Contemplating as follows is (the meditation on) the ultimate deity:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

DAG DANG GOM JÄI LHA DANG / CHHÖ THAM CHÄ RANG ZHIN TONG
PA NYI DU RO CHIG PÄI DAG NYI DU GYUR

The natures of myself, the deity to be meditated upon, and all phenomena are in essence of one taste in emptiness.

2. The Deity of Sound

Contemplating as follows is (the meditation on) the deity of sound:

TONG PÄI NGANG LÄ OM MANI PÄDME HUM ZHE PÄI NGAG KYI
DANG KYI NAM PA NAM KHÄI KHAM KHYAB PAR DRAG PA GYUR

From the sphere of emptiness the aspect of the tone of the mantra, OM MANI PÄDME HUM, resounds, pervading the realm of space.

3. The Deity of Syllables

Contemplating as follows is (the meditation on) the deity of syllables:

DAG DANG LHÄI DE KHO NA NYI YER MI CHHE PÄI NAM PA CHÄN GYI
RANG GI SEM / DA WÄI KYIL KHOR DU GYUR PÄI TENG DU / NGAG KYI
DANG KYI NAM PA NAM KHA LA DRAG PA / DE NYI SHIN TU / DAG PÄI
NGÜL CHHU / SER GYI JE MA LA ZHEN PA TAR / YIG DRU DRI PÄI NAM
PA CHÄN DU KHÖ PAR GYUR

My mind, in the aspect of the undifferentiable suchness²² of myself and the deity, becomes a moon mandala, upon which the very aspect of the tone of the mantra resounding in space is set down having the form of written syllables, like very pure mercury adhering to grains of gold.

4. The Deity of Form

Contemplating as follows is (the meditation on) the deity of form:

DE YONG SU GYUR PA LÄ SER TSO MA TAR BAR WÄI PÄ MA DAB MA
TONG DANG DÄN PA TE WA LA / OM MANI PÄDME HUM ZHE PÄ
TSHÄN PAR GYUR / DA WA DANG PÄ MA NGAG DANG CHÄ PA LÄ
Ö ZER NA TSHOG THRÖ PÄI TSE MO LÄ / PHAG PÄI KU PAG TU ME PA
TRÖ / NAM KHÄI KHAM THAM CHÄ KHYAB PAR JÄ / GYÄL WA SÄ CHÄ
THAM CHÄ LA CHHÖ PÄI TRIN CHHEN PO TRÜL PÄ LEG PAR CHHÖ /
ZHÄN YANG TRIN CHHEN PO TRÜL PA LÄ DÜ TSII CHHAR GYÜN BAB PÄ /
NYÄL WA LA SOG PÄI DRO WA THAM CHÄ KYI DUG NGÄL GYI ME NAM
ZHI ZHING / DE NAM DE WÄ TSHIM PAR JÄ NÄ / LHÄI KU DANG CHÄ
PÄI Ö ZER LAR LOG NÄ / RANG GI SEM DA WÄI KYIL KHOR PÄ MA
NGAG THRENG DANG CHÄ PA LA ZHUG

That completely transforms into a thousand-petalled lotus, as brilliant as refined gold, marked at the center by the mantra, OM MANI PÄDME HUM. From the tips of multicolored light

rays emitted from the moon, lotus, and mantra, innumerable holy bodies of the Arya (Avalokiteshvara) spread out, pervading all the realms of space. Great clouds of miraculously emanated offerings are beautifully offered to the buddhas and their children. From yet another great emanated cloud, a continuous rain of nectar descends, extinguishing the fires of suffering of all migrators of the hells and other (realms). They are satisfied with bliss (and become Avalokiteshvara). Then, the light rays, along with the bodies of the deity, return and enter into one's own mind (in the aspect of) the moon mandala, lotus, and mantra garland.

DE YONG SU GYUR PA LÄ / NA TSHOG PÄ MA DANG DA WÄI DÄN GYI
 TENG DU / RANG NYI PHAG PA CHÄN RÄ ZIG WANG CHHUG ZHENG
 PA / KU DOG KAR PO / LANG TSHO DAR LA BAB CHING Ö ZER THRO
 WA / ZHÄL CHU CHIG GI TSA ZHÄL KAR WA / YÄ JANG YÖN MAR WA /
 DEI TENG MA / Ü JANG / YÄ MAR / YÖN KAR WA / DEI TENG MA /
 Ü MAR / YÄ KAR / YÖN JANG WA / DE NAM KYANG CHÄN KYÜ RING
 ZHING THRA WA / ZHÄL DZUM PÄI DANG CHÄN / DEI TENG NA THRO
 ZHÄL NAG PO / CHHE WA Tsig SHING THRO NYER DANG DÄN PA /
 CHÄN SUM PA / RÄL PA MAR SER GYEN DU DRENG WA / DEI CHI WOR
 ZHI ZHÄL MAR PO / TSUG TOR DANG CHÄ PA / TSHANG PAR CHÖ PÄI
 CHHA LUG CHÄN / GYÄN PANG SHING GÜL WA DANG CHÄ PA

These transform into a multicolored lotus and moon seat, upon which oneself arises as Arya Avalokiteshvara with a white-colored body in the prime of youth and radiating rays of light. Of the eleven faces, the root face is white; the right, green; and the left, red. Above that, the central face is green; the right, red; and the left, white. Above that, the central face is red; the right, white; and the left, green. They also have long narrow eyes and smiling expressions. Above these is a wrathful black face with bared fangs and wrathful wrinkles, a third eye, and orange hair standing upright.²³ On the crown is a peaceful red face with a crown protrusion, having a chaste aspect, devoid of ornaments, and with (its own) neck.²⁴

CHHAG DANG PO NYI THUG KAR THÄL MO JAR WA / JÄ KYI NYI PÄ
 DRANG THRENG / SUM PÄ CHHOG JIN LÄ / DÜ TSII GYÜN BAB PÄ / YI
 DAG KYI TRE KOM SEL WA / ZHI PÄ KHOR LO DZIN PA / YÖN GYI NYI
 PÄ SER GYI PÄ MA YU WA DANG CHÄ PA / SUM PÄ RIL PA CHI LUG /
 ZHI PÄ DA ZHU DZIN PA

The first two hands are folded at the heart (and hold a jewel). The second right hand holds a rosary; the third eliminates the hunger and thirst of the hungry ghosts by sending down a stream of nectar from (the mudra of) granting sublime (realizations); and the fourth holds a wheel. The second left hand holds a golden lotus with a stem, the third holds a water vessel, and the fourth holds a bow and arrow.

CHHAG LHAG MA GU GYA DANG GU CHU TSA NYI / PÄ MÄI DAB MA
 TAR JAM ZHING CHHOG JIN DZÄ PA / CHHAG THAM CHÄ KYI THIL NA
 CHÄN RE RE YÖ PA / CHHAG NAM YAR ÜI TSUG TOR DANG MAR PÜ
 MÖI LHA NGA LÄ MI DA WA

The remaining 992 hands, as soft as lotus petals, are (in the mudra of) granting sublime realizations. In the palm of every hand is an eye. The hands do not extend above the crown protrusion nor below the knees.

RI DAG KYI PAG PÄ NU MA YÖN PA KAB CHING RÄ ZANG PÖI SHAM
 THAB CHÄN / NOR BÜ TRÄ PÄI SER GYI KE RAG DANG DÄN PA / RÄL
 PA MAR SER GYI THRENG WÄ DZE PA / RIN PO CHHEI U GYÄN / NYÄN
 GYÄN / GÜL GYÄN / PUNG GYÄN / CHHAG DUB / ZHAB DUB CHÄN /
 DAR NA TSHOG KYI NA ZÄ LUB SHING / Ö ZER KAR PO THRÖ PAR GYUR

An antelope skin covers the left breast, and there is a lower garment of fine cloth. I am endowed with a golden belt adorned with jewels and beautified with locks of orange hair. I have a jeweled crown, earrings, necklace, armlets, bracelets, and anklets, wear garments of various-colored silks, and radiate rays of white light.

For instructions regarding proper ways of meditating on the deity, see Appendix 5, “Modes of Meditation”, p. 170.

5. *The Deity of Mudra*

DEI CHI WOR OM KAR PO / DRIN PAR AH MAR PO / THUG KAR HUM
 NGÖN PO / THUG KAR DA WÄI KYIL KHOR GYI TENG DU HRIH KAR PO
 RING CHHA TSHEG DRAG DANG CHÄ PA

At the crown [of the central head] is a white OM, at the throat, a red AH, and at the heart, a blue HUM. Upon a moon mandala at the heart is a white HRIH with a long vowel and subsequent aspiration.²⁵

Then, say the following mantra five times while touching and blessing the heart, brow, throat, and the tops of the [right and left] shoulders with one’s hands in the commitment mudra of the lotus family (for an illustration, see Appendix 4, p. 165). This is the deity of mudra.

OM PADMA UDBHAVAYE SVAHA (5x)

6. *The Deity of Sign*

Invocation and Absorption of the Wisdom Beings

Then, invoke the wisdom beings saying:

THUG KÄI HRIH LÄ Ö ZER THRÖ / RANG ZHIN GYI NÄ NÄ PHAG PA
 CHÄN RÄ ZIG WANG CHHUG LA SANG GYÄ DANG JANG CHHUB SEM
 PÄI TSHOG THAM CHÄ KYI KOR WA CHÄN DRANG

Light rays radiate from the HRIH at the heart, invoking from their natural abode Arya Avalokiteshvara surrounded by the entire assembly of buddhas and bodhisattvas.

OM ARYA LOKESHVARA SAPARIVARA VAJRA SAMAYA
JAH JAH

JAH HUM BAM HOH

For the appropriate hand mudras for the absorption mantra,
see Appendix 4, “Mudras for the Nyung Nä Practice” on p. 165.

Contemplate:

DAM TSHIG PA DANG NYI SU ME PAR GYUR

They become non-dual with oneself, the commitment being.

Empowerment

LAR YANG THUG KÄI HRIH LÄ Ö ZER THRÖ Ö PAG ME TSO WOR GYUR
PÄI WANG GI LHA RIG NGA KHOR CHÄ CHÄN DRANG

Again, light rays radiate from the HRIH at one’s heart, invoking the empowering deities: the five buddha families with Amitabha as their principal, together with their retinues.

Present offerings while saying:

OM PANCHA KULA SAPARIVARA ARGHAM (*PADYAM /
PUSHPE / DHUPE / ALOKE / GANDHE / NAIVIDYA / SHAPTA*)
PRATICCHA SVAHA

DE ZHIN SHEG PA THAM CHÄ KYI / DAG LA NGÖN PAR WANG KUR
DU SÖL

“All tathagatas, please bestow the empowerment upon me.”

ZHE SÖL WA TAB PÄ / DE NAM KYI THUG KA NÄ TRÖ PÄI GÖ KAR MO
LA SOG PÄI LHA MO NAM KYI DÜ TSI GANG WÄI BUM PA THEG NÄ

Requested thus, the Goddess Dressed in White²⁶ and the others who are emitted from the (tathagatas’) hearts hold aloft vases filled with nectar and say:

JI TAR TAM PA TSAM GYI NI

Just as the gods offered a bath

LHA NAM KYI NI THRÜ SÖL TAR

At the time of the Buddha's birth,

LHA YI CHHU NI DAG PA YI

So too do I offer a bath

DE ZHIN DAG GI KU THRÜ SÖL

With the pure water of the gods.

OM SARVA TATHAGATHA ABHISHEKATA SAMAYA SHRI YE HUM

ZHE SUNG ZHING WANG KUR WÄ / LÜ THAM CHÄ GANG / DRI MA THAM
CHÄ DAG / CHHÜI LHAG MA CHI TSUG TU NÄ PA YONG SU GYUR PA LÄ /
CHI TSUG TU LA MÄI NGO WO Ö PAG ME / TRÄL WAR MI KYÖ PA / NA
TAG YÄ PAR RIN JUNG / TAG PAR NAM PAR NANG DZÄ / NA TAG YÖN
PAR DÖ NYÖ DRUB PÄ U GYÄN PAR GYUR

They bestow the empowerment. Thereby, the entire body is filled and all defilements are purified. From a transformation of the excess water remaining on the crown, the head becomes adorned with [red] Amitabha on the crown, who is in the very nature of one's Guru, [blue] Akshobhya on the forehead, [yellow] Ratnasambhava behind the right ear, [white] Vairochana at the back, and [green] Amoghasiddhi behind the left ear.

Contemplate:

RANG GI THUG KAR DA WÄI DÄN LA / YE SHE SEM PA PHAG PA CHÄN
RÄ ZIG / KU DOG KAR PO / ZHÄL CHIG CHHAG NYI PA / YÄ CHHOG JIN
DANG / YÖN PÄ MA NAM PA

On a moon cushion at one's heart is the exalted wisdom being, Arya Avalokiteshvara, with a white-colored holy body, one face and two hands. The right (hand is in the mudra of) bestowing sublime (realizations) and the left holds a lotus (at his heart).

DEI THUG KAR DA DÄN LA TING NGE DZIN SEM PA HRIH KAR PO /
RING CHHA TSHEG DRAG DANG CHÄ PÄ TSHÄN PAR GYUR

The moon cushion at his heart is marked by the concentration being, a white HRIH with a long vowel and subsequent aspiration.

Having focused upon oneself clearly visualized as the holy body of the deity, to then meditate undistractedly upon it is called meditation on the deity of sign.

Offerings to the Self Generation

Blessing the Offerings

Then, perform the offerings to the self generation. Cleanse the offering substances of hindrances by means of the (action) mantra along with visualization:

OM PADMANTAKRIT HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ BHRUM LÄ RIN PO
CHHEI / NÖ YANG SHING GYA CHHE WA NAM KYI NANG DU / OM
Ö DU ZHU WA LÄ JUNG WÄI / CHHÖ YÖN ZHAB SIL / ME TOG / DUG
PÖ / MAR ME / DRI CHHAB / ZHÄL ZÄ / RÖL MO NAM / RANG ZHIN
TONG PA / NAM PA SO SÖI NAM PA CHÄN / JE LÄ ZAG PA ME PÄI DE
WA KHYÄ PAR CHÄN TER WAR GYUR

[The offering substances] become just empty. From within emptiness, from BHRUM (syllables), vast and extensive precious vessels arise. Within each (the syllable) OM melts into light from which arise drinking water, water for the feet, flowers, incense, lamps, perfume, food and music. Empty in nature, they have the aspect of the individual types of offerings and function to bestow special uncontaminated bliss.

OM ARGHAM AH HUM
 OM PADYAM AH HUM
 OM PUSHPE AH HUM
 OM DHUPE AH HUM
 OM ALOKE AH HUM
 OM GANDHE AH HUM
 OM NAIVIDYA AH HUM
 OM SHAPTA AH HUM

Presenting the Offerings

Present the offerings by [reciting the following while making the appropriate mudras]:

OM ARYA LOKESHVARA SAPARIVARA ARGHAM
 PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA PADYAM
 PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA PUSHPE
 PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA DHUPE
 PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA ALOKE
 PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA GANDHE
 PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA NAIVIDYA
 PRATICCHA SVAHA

OM ARYA LOKESHVARA SAPARIVARA SHAPTA
 PRATICCHA SVAHA

If you would like to do them extensively, the offerings can also be made while reciting offering garland verses along with the mantras [as is done while presenting offerings to the front generation, p. 91-98].

Praise

Praise by saying:

SANG GYÄ KÜN GYI RAB TU NGAG

Highly venerated by all the buddhas,

YÖN TÄN DAM PA KÜN SAG PA

You accumulated all holy qualities and

CHÄN RÄ ZIG ZHE TSHÄN SÖL WA

Were conferred the name Avalokiteshvara:

TAG PAR TSE LA CHHAG TSHÄL LO

I prostrate to the always-merciful one.

Blessing the Rosary

Then, with regard to doing the mantra recitation, bless the counting-rosary. With palms joined at one's heart, pay homage to the Guru and deity saying:

OM GURU SARVA TATHAGATA KAYA VAK CHITTA

PRANAMENA SARVA TATHAGATA VAJRA PADA

BANDHANAM KAROMI (1x)

Then, put a properly assembled rosary that conforms with the activity to be done (i.e., a crystal or bodhiseed rosary for peaceful actions) between your cupped hands and bless it by reciting the following mantra seven times:

OM VASU MATI SHRIYE SVAHA (7x)

Mantra Recitation

[For detailed instructions regarding proper mantra recitation, see Appendix 6, “Notes on Mantra Recitation”, p. 172.]

Contemplate as follows:

RANG GI THUG KAR DA WA LA TING NGE DZIN SEM PÄI THAR WA DA
 JÄI NGAG KYI THRENG WA KHA DOG KAR PÖ YÄ KOR DU KOR WA
 LÄ Ö ZER THRÖ / RANG GI LÜ KYI NANG THAM CHÄ GANG DIG DRIB
 THAM CHÄ JANG

On a moon disk at one’s heart is the concentration being, (the syllable HRIH), surrounded by garlands of the mantras to be recited,²⁷ white in color and standing clockwise. Light rays radiate from them filling all the inside of one’s body and purifying all negativities and obscurations.

Ö ZER CHHIR THRÖ PA LÄ THUG JE CHHEN PÖI LHA TSHOG PAG TU
 ME PA TRÖ / SEM CHÄN THAM CHÄ KYI DIG DRIB JANG PHAG PÄI GO
 PHANG LA KÖ TSHUR DÜ THUG KÄI HRIH LA THIM PAR GYU

Light rays radiate outwards from which an incalculable assembly of deities of the Great Compassionate One are emitted, purifying the negativities and obscurations of all sentient beings and setting them in the state of the Arya (Avalokiteshvara). These then collect back and dissolve into the HRIH at one’s heart.

Led by reciting the long dharani one time, recite the essence mantra 107 [times, for a total of] 108.²⁸

Long Dharani

NAMO RATNA TRAYAYA NAMAH ARYA JNANA SAGARA
VAIROCHANA VYUHA RAJAYA TATHAGATAYA ARHATE
SAMYAKSAM BUDDHAYA NAMAH SARVA TATHAGATEBHYAH
ARHATEBHYAH SAMYAKSAM BUDDHEBHYAH NAMAH ARYA
AVALOKITESHVARAYA BODHISATTVAYA MAHASATTVAYA
MAHAKARUNIKAYA TADYATHA OM DHARA DHARA DHIRI
DHIRI DHURU DHURU ITTI VATTE CHALE CHALE PRACHALE
PRACHALE KUSUME KUSUME VARE ILI MILI CHITI JVALAM
APANAYE SVAHA (1x)

Essence Mantra

(TADYATHA) OM DHARA DHARA DHIRI DHIRI DHURU DHURU
ITTI VATTE CHALE CHALE PRACHALE PRACHALE KUSUME
KUSUME VARE ILI MILI CHITI JVALAM APANAYE SVAHA (107x)

One may follow the recitation of the essence mantra with as many malas of OM MANI PÄDME HUM as one likes.

Padmasattva Mantra

Then, recite the hundred-syllable (mantra of Padmasattva three times²⁹) and make amends for excesses and omissions and stabilize the blessing.

OM PADMASATTVA SAMAYA MANUPALAYA PADMASATTVA
TVENOPATISHTHA DRIDHO ME BHAVA SUTOSHYO ME
BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA
SARVA SIDDHIM ME PRAYACHHA SARVA KARMA SUCHAME
CHITTAM SHRIYAM KURU HUM HA HA HA HA HOH
BHAGAVAN SARVA TATHAGATA PADMA MAME MUNCHA
PADMA BHAVA MAHA SAMAYA SATTVA AH (3x)

Meditation on the Front Generation³⁰

Cleanse the front mandala of hindrances by means of the (action) mantra along with its visualization:

OM PADMANTAKRIT HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

KYIL KHOR TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ RANG GI
THUG KÄI HRIH LÄ / BHRUM KAR PO Ö ZER NGA THRO WA CHHÄ /
KYIL KHOR GYI GO SAR NÄ PAR GYUR / DE YONG SU GYUR PA LÄ / NA
TSHOG PÄ MA LA NÄ PÄI NA TSHOG DOR JEI TE WAR / RIN PO CHHE
NA TSHOG PA LÄ DRUB PÄI ZHÄL YÄ KHANG / DRU ZHI GO ZHI / TA
BAB ZHI DANG WA CHÄ PA

The mandala becomes just empty. From within emptiness a white BHRUM radiating five-colored light rays separates from the HRIH at my heart and comes to rest at the site of the mandala. It transforms into a multicolored lotus, on which rests a multicolored crossed vajra. Upon its central hub is the inestimable mansion composed of a variety of jewels. It is square with four doors and four archways.

DEI Ü SU PÄ MA DAB MA GYÄ PÄI TE WAR / RIN PO CHHEI THRII TENG
DU / NA TSHÖ PÄ MA DANG DA WA / CHHOG ZHII DAB MAR DA WÄI
DÄN RE RE

In the middle of that is an eight-petalled lotus, at the center of which is a precious throne, upon which are a variegated lotus and moon. On each of the petals in the four cardinal directions is a moon seat.

Ü KYI DÄN GYI TENG DU / YI GI HRIH KAR PO LÄ JUNG WÄI / PÄ
 MA KAR PO DAB MA GYÄ PA SER TSO MA TAR BAR WA / HRIH YIG GI
 TSHÄN PA / DE LÄ Ö ZER THRÖ / PHAG PA CHHÖ SEM CHÄN THAM
 CHÄ KYI DÖN JÄ / TSHUR DÜ YONG SU GYUR PA LÄ / PHAG PA CHÄN
 RÄ ZIG WANG CHHUG ZHENG PA / KU DOG KAR PO / LANG TSHO
 DAR LA BÄ CHING Ö ZER THRO WA

Upon the central cushion is a white syllable HRIH, which becomes a white eight-petalled lotus as brilliant as refined gold and marked by the syllable HRIH. Light rays radiate from it, making offerings to the arya beings and enacting the welfare of all sentient beings. They collect back and from their transformation arises Arya Avalokiteshvara with a white-colored body in the prime of youth and radiating rays of light.

ZHÄL CHU CHIG GI TSA ZHÄL KAR WA / YÄ JANG / YÖN MAR WA /
 DEI TENG MA / Ü JANG / YÄ MAR / YÖN KAR WA / DEI TENG MA /
 Ü MAR / YÄ KAR / YÖN JANG WA / DE NAM KYANG CHÄN KYÜ RING
 ZHING THRA WA / ZHÄL DZUM PÄI DANG CHÄN

Of the eleven faces, the root face is white; the right, green; and the left, red. Above that, the central face is green; the right, red; and the left, white. Above that, the central face is red; the right, white; and the left, green. They also have long narrow eyes and smiling expressions.

DEI TENG NA THRO ZHÄL NAG PO / CHHE WA TSIG SHING THRO
 NYER DANG DÄN PA / CHÄN SUM PA / RÄL PA MAR SER GYEN DU
 DRENG WA / DEI CHI WOR ZHI ZHÄL MAR PO TSUG TOR DANG CHÄ
 PA / TSHANG PAR CHÖ PÄI CHHA LÜG CHÄN / GYÄN PANG SHING
 GÜL WA DANG CHÄ PA / CHHAG DANG PO NYI THUG KAR THÄL MO
 JAR WA / YÄ KYI NYI PÄ DRANG THRENG / SUM PÄ CHHOG JIN LÄ /
 DÜ TSII GYÜN BAB PÄ / YI DAG KYI TRE KOM SEL WA / ZHI PÄ KHOR
 LO DZIN PA / YÖN GYI NYI PÄ SER GYI PÄ MA YU WA DANG CHÄ PA /
 SUM PÄ RIL PA CHI LUG / ZHI PÄ DA ZHU DZIN PA

Above these is a wrathful black face with bared fangs and wrathful wrinkles, a third eye, and orange hair standing upright. On its crown is a peaceful, red face with a crown protrusion, having a chaste aspect, devoid of ornaments, and with its own neck. The first two hands are folded at the heart [and hold a jewel]. The second right hand holds a rosary; the third eliminates the hunger and thirst of the hungry ghosts by sending down a stream of nectar from (the mudra of) granting sublime realizations; and the fourth holds a wheel. The second left hand holds a golden lotus with a stem, the third holds a water vessel, and the fourth holds a bow and arrow.

CHHAG LHAG MA GU GYA DANG GU CHU TSA NYI / PÄ MÄI DAB
 MA TAR JAM ZHING CHHOG JIN DZÄ PA / CHHAG THAM CHÄ KYI
 THIL NA CHÄN RE RE YÖ PA / CHHAG NAM YAR ÜI TSUG TOR DANG
 MAR PÜ MÖI LHA NGA LÄ MI DA WA

The remaining 992 hands, as soft as lotus petals, are (in the mudra of) granting sublime realizations. In the palm of every hand is an eye. The hands do not extend above the crown protrusion nor below the knees.

RI DAG KYI PAG PÄ NU MA YÖN PA KAB CHING / RÄ ZANG PÖI SHAM
 THAB CHÄN / NOR BÜ TRÄ PÄI SER GYI KE RAG DANG DÄN PA / RÄL
 PA MAR SER GYI THRENG WÄ DZE PA / RIN PO CHHEI U GYÄN / NYÄN
 GYÄN / GÜL GYÄN / PUNG GYÄN / CHHAG DUB / ZHAB DUB CHÄN /
 DAR NA TSHOG KYI NA ZÄ LUB SHING / Ö ZER KAR PO THRO WA

An antelope skin covers the left breast and there is a lower garment of fine cloth. He is endowed with a golden belt adorned with jewels and is beautified with locks of orange hair. He has a jeweled crown, earrings, necklace, armlets, bracelets, and anklets, wears garments of various-colored silks, and radiates rays of white light.

SHAR DU HUM LÄ MI KYÖ PA NGÖN PO / YÄ SA NÖN DANG YÖN
 NYAM ZHAG / LHOR TRAM LÄ RIN JANG SER PO / YÄ CHHOG JIN
 DANG YÖN NYAM ZHAG / NUB TU OM LÄ NAM PAR NANG DZÄ KAR
 PO / JANG CHHUB CHHOG GI CHHAG GYA CHÄN / JANG DU AH
 LÄ DÖN DRUB JANG KHU / YÄ KYAB JIN DANG YÖN NYAM ZHAG GI
 CHHAG GYA CHÄN

In the East, from HUM, blue Akshobhya: right hand pressing the earth, left in equipoise. In the South, from TRAM, yellow Ratnasambhava: right hand giving the sublime, left in equipoise. In the West, from OM, white Vairochana with the mudra of supreme enlightenment. In the North, from AH, green Amoghasiddhi: right hand giving refuge, left in the mudra of equipoise.

DE THAM CHÄ KYANG RIN PO CHHEI GYÄN DANG / DAR NA TSHOG
 KYI NA ZÄ DZE SHING ZHAB DOR JEI KYIL MO TRUNG GI ZHUG PA

They are all also beautified with precious ornaments and garments of various silks and seated with their legs in the vajra posture.

TSO WÖI THUG KAR PÄ DÄI TENG DU / HRIH KAR PO / DE LÄ Ö ZER
 THRÖ PÄ / LHO CHHOG PO TA LA NÄ / PHAG PA CHÄN RÄ ZIG WANG
 CHHUG LA / CHHOG CHÜI SANG GYÄ DANG JANG CHHUB SEM PÄI
 TSHOG THAM CHÄ KYI KOR WA CHÄN DRANG PAR GYUR

Upon a lotus and moon disk at the heart of the principal [deity] is the white HRIH from which light rays radiate, invoking from the Potala³¹ in the southern direction Arya Avalokiteshvara surrounded by the entire assembly of buddhas and bodhisattvas of the ten directions.

Invocation

Kneel down and with (hands in) the mudra of invocation – interlace fingers, align and straighten index fingers, and use both thumbs to beckon (see Appendix 4, p.165) – invite the exalted wisdom beings by saying the following:

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING

Protector of all beings without exception;

DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA

Divine destroyer of the intractable legions of Mara;

NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI

Perfect knower of all things:

CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL

Bhagavan and retinue, please come here.

OM ARYA LOKESHVARA SAPARIVARA VAJRA SAMAYA
 JAH JAH

JAH HUM BAM HOH

Contemplate that:

DAM TSHIG PA DANG NYI SU ME PAR GYUR / LHA THAM CHÄ KYI CHI
WOR OM KAR PO DRIN PAR AH MAR PO / THUG KAR HUM NGÖN
PÖ TSHÄN PAR GYUR

They become non-dual with the commitment beings. The crowns of all the deities are marked by a white OM , their throats by a red AH, and their hearts by a blue HUM .

You may now sit.

Empowerment

LAR YANG THUG KÄI HRIH LÄ Ö ZER THRÖ / Ö PAG ME TSO WOR
GYUR PÄI WANG GI LHA RIG TA KHOR CHÄ CHÄN DRANG

Again, light rays radiate from the HRIH at the (central deity’s) heart, invoking the empowering deities, the five (buddha) families with Amitabha as their principal, together with their retinues.

Present offerings while saying:

OM PANCHA KULA SAPARIVARA ARGHAM (*PADYAM /
PUSHPE / DHUPE / ALOKE / GANDHE / NAIVIDYA / SHAPTA*)
PRATICCHA SVAHA

DE ZHIN SHEG PA THAM CHÄ KYI DI LA NGÖN PAR WANG KUR DU SÖL
“All tathagatas, please bestow the empowerment upon him.”

ZHE SÖL WA TAB PÄ DE NAM KYI THUG KA NÄ TRÖ PÄI GÖ KAR MO LA
SOG PÄI LHA MO NAM KYI DÜ TSI GANG WÄI BUM PA THOG NÄ

Requested thus, the Goddess Dressed in White and the others, who are emitted from the (tathagatas’) hearts, hold aloft vases filled with nectar, and say:

JI TAR TAM PA TSAM GYI NI

Just as the gods offered a bath

LHA NAM KYI NI THRÜ SÖL TAR

At the time of the Buddha's birth,

LHA YI CHHU NI DAG PA YI

So too do I offer a bath

DE ZHIN DAG GI KU THRÜ SÖL

With the pure water of the gods.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRI YE HUM

ZHE SUNG ZHING WANG KUR WÄ / KU LÜ KYI NANG THAM CHÄ GANG
 DRI MA THAM CHÄ DAG / CHHÜI LHAG MA CHI TSUG TU NÄ PA YONG
 SU GYUR PA LÄ / CHI TSUG TU Ö PAG ME / TRÄL WAR MI KYÖ PA / NA
 TAG YÄ PAR RIN JUNG / TAG PAR NAM PAR NANG DZÄ / NA TAG YÖN
 PAR DÖ NYÖ / DRUB PÄ U GYÄN PAR GYUR

They bestow the empowerment. Thereby, the entire body is filled and all defilements are purified. From a transformation of the excess water remaining [on the crown], the head becomes adorned with Amitabha on the crown, Akshobhya on the forehead, Ratnasambhava behind the right ear, Vairochana at the back, and Amoghasiddhi behind the left ear.

Blessing the Offerings

Bless the (two waters, five enjoyments, music, and) five sense pleasures saying:

OM PADMANTAKRIT HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
 SHUDDHO HAM

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ BHRUM LÄ RIN PO
 CHHEI NÖ / YANG SHING GYA CHHE WA NAM KYI NANG DU / OM
 Ö DU ZHU WA LÄ JUNG WÄI / CHHÖ YÖN ZHAB SIL / ME TOG / DUG
 PÖ / MAR ME / DRI CHHAB / ZHÄL ZÄ / RÖL MO LA SOG PA NAM /
 RANG ZHIN TONG PA / NAM PA SO SÖI NAM PA CHÄN / JE LÄ ZAG
 PA ME PÄI DE WA KHYÄ PAR CHÄN TER WAR GYUR

[The offering substances] become just empty. From within emptiness, from BHRUM (syllables), vast and extensive precious vessels arise. Within each (the syllable) OM melts into light from which arise drinking water, water for the feet, flowers, incense, lamps, perfume, food, and music. Empty in nature, they have the aspect of the individual types of offerings and function to bestow special uncontaminated bliss.

OM ARGHAM AH HUM

OM PADYAM AH HUM

OM PUSHPE AH HUM

OM DHUPE AH HUM

OM ALOKE AH HUM

OM GANDHE AH HUM

OM NAIVIDYA AH HUM

OM SHAPTA AH HUM

OM RUPA AH HUM

OM SHAPTA AH HUM

OM GANDHE AH HUM

OM RASA AH HUM

OM SPARSHA AH HUM

So saying, bless the five desire objects.

Presenting the Offerings

Contemplate that you emit offering goddesses from your heart. They are holding the appropriate offering substances filling space and offer the two waters (for drinking and bathing the feet), the (five) enjoyments,³² and music as well as the five sense pleasures.³³ You may also offer by using other offering garland verses or by using just the offering mantras, leaving out the verses.

[See p. 216 for a chantable version of the offerings.]

Offering the Two Waters, the Five Enjoyments, and Music

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of drinking water from an ocean of realms

ZHING KHAM GYA TSHÖI CHHÖ YÖN GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

**I offer with an ocean of faith to the conquerors
and their retinues,**

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA ARGHAM
PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

**A host of oceans of water for (bathing) the feet from
an ocean of realms**

ZHING KHAM GYA TSHÖI ZHAB SIL GYA TSHÖI TSHOG

**Composed of an ocean of offering substances of
the conquerors,**

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

**I offer with an ocean of faith to the conquerors and
their retinues,**

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA PADYAM
PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of flowers from an ocean of realms

ZHING KHAM GYA TSHÖI ME TOG GYA TSHÖI TSHOG

**Composed of an ocean of offering substances of
the conquerors,**

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

**I offer with an ocean of faith to the conquerors and
their retinues,**

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA PUSHPE
PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of incense from an ocean of realms

ZHING KHAM GYA TSHÖI DUG PÖ GYA TSHÖI TSHOG

**Composed of an ocean of offering substances of
the conquerors,**

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

**I offer with an ocean of faith to the conquerors and
their retinues,**

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA DHUPE
PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of clarifying illumination from an ocean of realms

ZHING KHAM GYA TSHÖI NANG SÄL GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA ALOKE
PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of perfume from an ocean of realms

ZHING KHAM GYA TSHÖI DRI CHAB GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA GANDHE
PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of food from an ocean of realms

ZHING KHAM GYA TSHÖI ZHÄL ZÄ GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA NAIVIDYA
PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of music from an ocean of realms

ZHING KHAM GYA TSHÖI RÖL MO GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA SHAPTA
PRATICCHA SVAHA

Offering the Five Sense Pleasures

(To offer the five sense pleasures, one can use) the above offering verse inserting “supreme visual form,” etc. In place of “drinking water,” etc. Or use the following verses.

SÖ NAM ZHING DU GYUR PÄI SANG GYÄ LA

As these supreme visual forms, which appear though lacking inherent existence,

NANG LA RANG ZHIN ME PÄI ZUG CHHOG DI

Are offered to the buddhas, who are the field of merit,

NANG TONG YER ME SEM KYI BÜL LAG NA

With a mind of inseparable appearance and emptiness,

YER ME DE CHHEN THUG KYI ZHE SU SÖL

Please accept them with a mind inseparable from great bliss.

OM ARYA LOKESHVARA SAPARIVARA RUPA
PRATICCHA SVAHA

SÖ NAM ZHING DU GYUR PÄI SANG GYÄ LA

**As these melodious sounds, which appear though lacking
inherent existence,**

NANG LA RANG ZHIN ME PÄI DRA NYÄN DI

Are offered to the buddhas, who are the field of merit,

NANG TONG YER ME SEM KYI BÜL LAG NA

With a mind of inseparable appearance and emptiness,

YER ME DE CHHEN THUG KYI ZHE SU SÖL

Please accept them with a mind inseparable from great bliss.

OM ARYA LOKESHVARA SAPARIVARA SHAPTA
PRATICCHA SVAHA

SÖ NAM ZHING DU GYUR PÄ SANG GYÄ LA

**As these supreme scents, which appear though lacking
inherent existence,**

NANG LA RANG ZHIN ME PÄI DRI CHHOG DI

Are offered to the buddhas, who are the field of merit,

NANG TONG YER ME SEM KYI BÜL LAG NA

With a mind of inseparable appearance and emptiness,

YER ME DE CHHEN THUG KYI ZHE SU SÖL

Please accept them with a mind inseparable from great bliss.

OM ARYA LOKESHVARA SAPARIVARA GANDHE
PRATICCHA SVAHA

SÖ NAM ZHING DU GYUR PÄI SANG GYÄ LA

As these supreme tastes, which appear though lacking inherent existence,

NANG LA RANG ZHIN ME PÄI RO CHHOG DI

Are offered to the buddhas, who are the field of merit,

NANG TONG YER ME SEM KYI BÜL LAG NA

With a mind of inseparable appearance and emptiness,

YER ME DE CHHEN THUG KYI ZHE SU SÖL

Please accept them with a mind inseparable from great bliss.

OM ARYA LOKESHVARA SAPARIVARA RASA

PRATICCHA SVAHA

SÖ NAM ZHING DU GYUR PÄI SANG GYÄ LA

As these supreme tangible-objects, which appear though lacking inherent existence,

NANG LA RANG ZHIN ME PÄI REG CHHOG DI

Are offered to the buddhas, who are the field of merit,

NANG TONG YER ME SEM KYI BÜL LAG NA

With a mind of inseparable appearance and emptiness,

YER ME DE CHHEN THUG KYI ZHE SU SÖL

Please accept them with a mind inseparable from great bliss.

OM ARYA LOKESHVARA SAPARIVARA SPARSHA

PRATICCHA SVAHA

Then, offer divine garments, ornaments, and a vase. These can also be offered with just the mantras, eliminating the verses.

Offering Divine Garments

With the sparsha mudra, offer divine clothing (holding up a beautiful cloth or khata as offering), saying:

NA TSHOG WANG PÖI ZHU TAR RAB TRA WA

In order to purify my mind, I offer an exquisite precious garment,

GANG LA REG NA DE WÄI GYUR GYUR PÄI

Multicolored like Indra's variegated bow,³⁴

GÖ ZANG RIN CHHEN DAG LO JANG CHHIR BÜL

That when touched becomes the cause of bliss.

ZÖ PA DAM PÄI GÖ KYI GYÄN PAR SHOG

May I be adorned with the holy garment of patience.

OM VAJRA VASTRAYE AH HUM SVAHA

Offering Ornaments

With the sparsha mudra, hold up a beautiful ornament or mala as offering and say:

GYÄL WA TSHÄN PEI RANG ZHIN GYÄN DÄN CHHIR

Because the victorious ones are adorned by the natural ornaments of the marks and signs,

GYÄN ZHÄN DAG GI GYÄN PAR MI TSHÄL YANG

They do not need any other kind of ornament.

RIN CHHEN GYÄN CHHOG PHÜL WÄ DRO KÜN GYI

But by offering these supreme jewel ornaments

TSHÄN PE GYÄN PÄI KU LÜ THOB PAR SHOG

May all migrating beings achieve the holy body adorned with the marks and signs.

OM VAJRA ALAMKARA VAPUSHANI AH HUM SVAHA

Offering a Vase

Hold up the action vase as offering.

RIN CHHEN DZE PÄI TRA SHI BUM PA DI

By offering this auspicious vase of beautiful jewels,

LHA TSHOG CHÜ KYI KANG TE PHÜL WA YI

Filled with essences of the assembly of gods,

LÄ DANG NYÖN MONG DRI MA KÜN JANG NÄ

May all stains of karma and delusions be purified and

JANG CHHUB SEM KYI LÄNG YI LÄN PAR SHOG

May I be imbued with the moisture of bodhichitta.

OM VAJRA KALASHA AH HUM

Pour just a drop of water out of the vase and visualize that the negative karma and suffering of the sentient beings of the six realms have been purified.

Extensive Mandala

The first phrase in parentheses is recited by the chant leader only.

(ZHING KAM ÜL WAR ZHU) OM VAJRA BHUMI AH HUM / WANG
CHHEN SER GYI SA ZHI / OM VAJRA REKHE AH HUM /

**Let us offer a buddha-field. OM vajra ground AH HUM, mighty
golden ground. OM vajra fence AH HUM.**

CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU / RII GYÄL PO RI RAB /
 SHAR LÜ PHAG PO / LHO DZAM BU LING / NUP BA LANG CHÖ / JANG
 DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN /
 YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN
 GYI DA / RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA /
 MA MÖ PÄI LO TOG

Outside it is encircled by the surrounding wall, in the center of which are Sumeru, King of Mountains, the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Camara and Aparacamara (Chowrieland and western Chowrie-land), [the western], Satha and Uttaramantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava. [In the four continents are:] [E] the precious mountain, [S] the wish-granting tree, [W] the wish-fulfilling cow, [N] the unploughed harvest.

KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE / TSÜN MO RIN PO
 CHHE / LÖN PO RIN PO CHHE / LANG PO RIN PO CHHE / TA CHHOG
 RIN PO CHHE / MAG PÖN RIN PO CHHE / TER CHHEN PÖI BUM PA

[On the first level are:] The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, and the great treasure vase.

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG
 PÖ MA / NANG SÄL MA / DRI CHHAB MA

[On the second level, the eight goddesses:] Lady of grace, lady of garlands, lady of song, lady of dance, lady of flowers, lady of incense, lady of lamps, lady of perfume.

NYI MA / DA WA / RIN PO CHHEI DUG / CHHOG LÄ NAM PAR GYÄL
 WÄI GYÄL TSHÄN / Ü SU LHA DANG MI YI / PÄL JOR PHÜN SUM TSHOG
 PA MA TSHANG WA ME PA / TSANG ZHING YI DU WONG WA DI DAG
 DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA MA DAM
 PA NAM DANG KYÄ PAR DU YANG / PHAG CHHOG THUG JE CHEN PÖI
 LHA TSHOG KHOR DANG CHÄ PA NAM LA ZHING KAM ÜL WAR GYI
 WO / THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NÄ KYANG DAG
 SOG DRO WA MA GYUR NAM KHÄI THA DANG NYAM PÄI SEM CHÄN
 THAM CHÄ LA / THUG TSE WA CHHEN PÖ GO NÄ JIN GYI LAB TU SÖL

[On the third level:] The sun and the moon; the precious parasol, and the banner of victory in all quarters. In the center, the most perfect riches of gods and human beings, with nothing missing, pure and delightful. To the glorious, holy, kind root and lineage gurus, and especially to the assembly of deities of the Supreme Arya Mahakaruna, as well as their retinue, I offer this buddha-field. Please accept them with compassion for the sake of migrating beings. Having accepted them, please, out of your great compassion, grant your inspiration to me and all migrating mother sentient beings as far as the limits of space!

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

Adorned with Mount Meru, four continents, the sun and the moon:

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine this as a buddha-field and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all migrating beings enjoy this pure land!

Offering the Objects of the Three Poisonous Minds

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

The objects of my attachment, anger, and ignorance –

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

Friends, enemies, strangers, body, and resources;

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

Without any sense of loss I offer them.

Please accept them well,

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

**And bless me to be spontaneously freed from
the three poisons.**

Auspicious Prayer

The following prayer may be added for auspiciousness:

PÄL DÄN LA MÄI KU TSHE TÄN PA DANG

May the lives of the glorious gurus be long.

KHA NYAM YONG LA DE KYI JUNG WA DANG

May all beings equaling the extent of space have happiness.

DAG ZHÄN MA LÜ TSHOG SAG DRIB JANG NÄ

**May I and others without exception accumulate merit
and purify obscurations,**

NYUR DU SANG GYÄ THOB PAR JIN GYI LOB

And may we be blessed to quickly attain buddhahood.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Brief Praise

After (offering a mandala), praise the principal (Avalokiteshvara) and his retinue saying:

CHHAG TONG KHOR LÖ GYUR WÄI GYÄL PO TONG

Your thousand arms are a thousand wheel-turning kings,

CHÄN TONG KÄL PA ZANG PÖI SANG GYÄ TONG

Your thousand eyes are the excellent eon's thousand buddhas:

GANG LA GANG DÜL DE LA DER TÖN PÄI

I prostrate and offer praise to the venerable Avalokiteshvara who shows

TSÜN PA CHÄN RÄ ZIG LA CHHAG TSHÄL TÖ

Whatever is needed to subdue those to be subdued.

CHHÖ KU NAM KHA ZHIN DU JER ME KYANG

Although the dharmakaya is inseparable like space,

ZUG KU JA TSHÖN ZHIN DU SO SOR SÄL

Your form bodies are separately visible like rainbows.

THAB DANG SHE RAB CHHOG LA NGAR NYE PÄI

I prostrate and offer praise to the five families gone to bliss³⁵

RIG NGA DE WAR SHEG LA CHHAG TSHÄL TÖ

Who have attained mastery over method and wisdom.

Blessing the Vase Water and Reciting the Mantra

Then, contemplate as follows (while) reciting the long dharani 101 times and the hundred-syllable mantra of Padmasattva. Thus, bless³⁶ the vase water by means of contemplating that the nature of the front vase water is the exalted wisdom of the great compassionate one and that its aspect is nectar that can purify all sicknesses, spirits, negativities, and obscurations of the three doors along with their imprints.³⁷

DAG DÜN NYI KÄI CHHAG DZUB LÄ DÜ TSII GYÜN BAB PÄ BUM PA YE
SHE KYI DÜ TSII CHHÜ GANG WAR GYUR

Streams of nectar descend from the fingers of both the self- and front-(generations), filling the vase with the nectar of exalted wisdom.

Long Dharani

NAMO RATNA TRAYAYA NAMAH ARYA JNANA SAGARA
VAIROCHANA VYUHA RAJAYA TATHAGATAYA ARHATE
SAMYAKSAM BUDDHAYA NAMAH SARVA TATHAGATEBHYAH
ARHATEBHYAH SAMYAKSAM BUDDHEBHYAH NAMAH ARYA
AVALOKITESHVARAYA BODHISATTVAYA MAHASATTVAYA
MAHAKARUNIKAYA TADYATHA OM DHARA DHARA DHIRI
DHIRI DHURU DHURU ITTI VATTE CHALE CHALE PRACHALE
PRACHALE KUSUME KUSUME VARE ILI MILI CHITI JVALAM
APANAYE SVAHA (101x)

One may follow the recitation of the long dharani with as many malas of OM MANI PÄDME HUM as one likes.

Padmasattva Mantra

OM PADMASATTVA SAMAYA MANUPALAYA PADMASATTVA
TVENOPATISHTHA DRIDHO ME BHAVA SUTOSHYO ME
BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA
SARVA SIDDHIM ME PRAYACHHA SARVA KARMA SUCHAME
CHITTAM SHRIYAM KURU HUM HA HA HA HA HOH
BHAGAVAN SARVA TATHAGATA PADMA MAME MUNCHA
PADMA BHAVA MAHA SAMAYA SATTVA AH (1x or 3x)

Absorption of the Exalted Wisdom Beings

After establishing the vase water, contemplate that:

DAG KYE KYI YE SHE PA DÜN KYE LA THIM PAR GYUR

The exalted wisdom beings of the self generation absorb into the front generation.

The offerings (that were presented to the front generation) above fulfill the principal practice of offering that was outlined in the sixteen principal practices of the previous holy beings. However, if you wish [instead] to perform the principal practice of offering here after the dharani, in accordance with the sequence of the outline,³⁸ perform abbreviated offerings and praise above (when presenting offerings to the front generation), leaving out the offering of garments, ornaments, and so forth. Then bless the offerings at this point and offer the two waters, the (five) enjoyments, music, garments, ornaments, vase, and mandala.

The Principal Practice of Praise

Then, the principal practice of praise is as follows. Contemplate that:

RANG GI CHI WOR PÄ DÄI TENG DU GE LONG MA PÄL MO RAB TU
JUNG WÄI CHHA JÄ CHÄN CHHAG NYI THUG KAR THÄL MO JAR WÄ
NGO CHHEN DZÄ PAR GYUR

Upon a lotus and moon disk on the crown of my head is Bhikhuni Lakshmi, dressed as a renunciate. With hands folded at her heart she intercedes [with the merit field on my behalf].

Imagine that all mother sentient beings of the six types of rebirth are arranged around oneself and are also physically doing prostrations, verbally reciting the praises, and mentally going for refuge with intense admiration and respect. Then, together with prostrations, do 21 repetitions of the “Praise to Avalok-

iteshvara” (“Po’ Praise”³⁹). For chantable version, turn to Appendix 13 on p. 217.

Praise to Avalokīteshvara

OM JIG TEN GÖN PO LA CHHAG TSHÄL LO

OM I prostrate to the protector of the world.⁴⁰

JIG TEN LA MA SI PA SUM GYI TÖ PA PO

You are the Guru of the world, praised by the three realms.

LHA YI TSO WO DÜ DANG TSHANG PÄ TÖ PA PO

**The one who is praised by the chief of the worldly gods,
the maras and Brahma.**

THUB PÄI GYÄL CHHOG TÖ PÄ DRUB PAR DZÄ PA PO

**Praising you, supreme king of sages, fulfills (the wishes
of beings).**

JIG TEN SUM GYI GÖN PO CHHOG LA CHHAG TSHÄL LO

I prostrate to the supreme protector of the three realms.

DE SHE PAG ME KU TE KU ZANG DZIN PA PO

**Holder of a noble holy body (containing) the bodies of infinite
ones gone to bliss,**

DE SHEG NANG WA THA YÄ U GYÄN DZIN PA PO

Your crown holds the one gone to bliss of infinite light.⁴¹

CHHAG YÄ CHHOG JIN YI DAG TRE KOM SEL WA PO

**Your supremely generous right hand dispels the hunger
and thirst of the hungry ghosts;**

CHHAG YÖN SER GYI PÄ MA NAM PAR GYÄN PA PO

Your left hand is perfectly adorned with a golden lotus.

DRI ZHIM RÄL PÄI THRENG WA MAR SER KHYUG PA PO

**You are the one with a flashing red-yellow garland of fragrant
top-hair.**

ZHÄL RÄ GYÄ PA DA WA TA BUR DZE PA PO

Your face is beautiful like the full moon.

CHÄN GYI PÄ MA CHHOG DU ZANG ZHING YANG PA PO

Your lotus-like eyes are exquisite and encompassing.

KHA WA DUNG TAR NAM KAR DRI NGÄ DÄN PA PO

Your fragrant (body) is pure white, like snow or a conch.

DRI ME Ö CHHAG MU TIG TSHOM BU DZIN PA PO

You wear clusters of flawless glittering pearls;

DZE PÄI Ö ZER KYA RENG MAR PÖ GYÄN PA PO

You are adorned with beautiful light rays like the red of dawn.

PÄ MÄI TSHO TAR CHHAG NI NGAR WA JÄ PA PO

Your arms are arranged like a pond of lotuses;

TÖN KÄI TRIN GYI DOG DANG DÄN ZHING ZHÖN PA PO

You are youthful and have the color of the autumn clouds.

RIN CHHEN MANG PÖ PUNG PA NYI NI GYÄN PA PO

Your two shoulders are adorned by many jewels;

LO MÄI CHHOG TAR CHHAG THIL ZHÖN ZHING JAM PA PO

Your palms are as smooth and young as the best of leaves.

RI DAG PAG PÄ NU MA YÖN PA KAB PA PO

Your left breast is covered by an antelope skin;

NYÄN CHHA DU BÜ GEG CHING GYÄN NAM CHHANG PA PO

You wear alluring earrings, bracelets, and ornaments.

DRI MA ME PA PÄDMÄI CHHOG LA NÄ PA PO

You dwell on a supreme stainless lotus;

TE WÄI NGÖ NI PÄDMÄI DAB TAR JAM PA PO

The surface of your abdomen is as smooth as a lotus petal.

SER GYI KA RAG CHHOG LA NOR BÜ TRÄ PA PO

You have a sublime golden belt adorned with jewels;

TA ZUR TRI PÄI RÄ ZANG SHAM THAB DZIN PA PO

You wear a skirt of exquisite cloth around the hips.

THUB PÄI KHYEN CHHOG TSHO CHHEN PHA RÖL CHHIN PA PO

You have the able one's supreme wisdom, gone beyond the great ocean;

CHHOG NYE SÖ NAM MANG PO NYE WAR SAG PA PO

You have collected a multitude of merit to acquire the supreme state.

TAG TU DE WÄI JUNG NÄ GA NÄ SEL WA PO

You are the source of constant bliss and the dispeller of aging and disease;

SUM THAR DZÄ CHING KHA CHÖ CHÖ PA TÖN PA PO

You are the triple-liberator and display holy deeds to those enjoying space.

LÜ CHÄN CHHOG TE DÜ PUNG THRUG LÄ GYÄL PA PO

Supreme embodied being, victor in battle with Mara's forces,

SER GYI KANG DUB DRA YI ZHAB YI ONG WA PO

Your feet are alluring with the sound of golden anklets.

TSHANG PÄI NÄ PA ZHI YI EN PA DZÄ PA PO

You isolate (beings from self-interest) with four abodes of Brahma.⁴²

NGANG PÄI DRÖ DRA LANG CHHEN DREG TAR SHEG PA PO

You move with a swan's gait and like a proud elephant.

YONG DZOG NYE WAR SAG SHING TÄN PA NYER WA PO

You fully completed the accumulation⁴³ and look after the doctrine.

O MÄI TSHO DANG CHHU YI TSHO LÄ DRÖL PA PO

You are the one who frees from the ocean of milk⁴⁴ and the ocean of water.⁴⁵

GANG ZHIG TAG TU THO RANG LANG NÄ GÜ PA YI

Whatever man or woman always rises at dawn,

CHÄN RÄ ZIG KYI WANG PO YI LA SEM JE CHING

Respectfully brings Avalokiteshvara to mind, and

TÖ PÄI CHHOG DI DAG CHING SÄL WAR TÖ JE NA

Purely and clearly recites this supreme praise,

DI NI KE PA'AM PU ME YIN KYANG RUNG

All their mundane and supramundane needs

KYE WA DI AM MA ONG KYE WA TAM CHÄ DU

Will be fulfilled in this life

JIG TEN JIG TEN LE DE GÖ PA KUN DRUB GYUR

And all future lives. (21x with prostrations)

The Concluding Rítual

[Here one may choose to recite either this Request or the “Praise and Prayer to Noble Avalokiteshvara” on p. 150.

Kneel down on your right knee and] request your desired goals by repeating the following with great fervor. [For a chantable version, see Appendix 13 on p. 218.]

Request

PHAG PA CHÄN RÄ ZIG WANG THUG JEI TER

O Arya Avalokiteshvara, treasure of compassion

KHOR DANG CHÄ PA DAG LA GONG SU SÖL

Together with your retinue, please pay attention to me.

DAG DANG PHA MA RIG DRUG SEM CHÄN NAM

Please quickly free me and all mother and father sentient

NYUR DU KHOR WÄI TSHO LÄ DRÄL DU SÖL

Beings of the six realms from the ocean of cyclic existence.

ZAB CHING GYA CHHE LA ME JANG CHHUB SEM

Please enable the profound and extensive peerless

NYUR DU GYÜ LA KYE WAR DZÄ DU SÖL

Bodhichitta to quickly grow in our mindstreams.

THOG ME NÄ SAG LÄ DANG NYÖN MONG NAM

Please quickly cleanse our delusions and actions accumulated

THUG JEI CHHAB KYI NYUR DU DAG DZÄ NÄ

Since beginningless time, with the water of compassion

THUG JEI CHHAG KYANG DAG DANG DRO WA NAM

And, with your compassionate hand, lead me

DE WA CHÄN GYI ZHING DU DRANG DU SÖL

And all migrators to the blissful pure land.⁴⁶

Ö PAG ME DANG CHÄN RÄ ZIG WANG GI

May Amitabha and Avalokiteshvara act

TSHE RAB KÜN TU GE WÄI SHE DZÄ NÄ

As our spiritual friends in all lifetimes,

MA NOR LAM ZANG LEG PAR TÄN NÄ KYANG

Show us the excellent unmistakable path, and

NYUR DU SANG GYÄ SA LA ZHAG DU SÖL

Quickly place us in the state of buddhahood.

First two sessions of the day: go to p. 123 for “Offering an Ablution.”

Last session of the day, go to “Offering the Tormas” below.

Offering the Tormas⁴⁷

To offer the tormas, sprinkle with water the tormas of the meditative deities, the Dharma protectors, and the local deities who inhabit the place.

Blessing the Tormas

Bless the tormas saying:

OM PADMANTAKRIT HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ BHRUM LÄ RIN PO

CHHEI NÖ / YANG SHING GYI CHHE WA NAM KYI NANG DU OM Ö
DU ZHU WA LÄ JUNG WÄI / TOR MA ZAG PA ME PÄI YE SHE KYI DÜ TSII
GYA TSHO CHHEN POR GYUR

[The torma offerings] become just empty. From within emptiness, BHRUM becomes a vast and extensive precious vessel, inside of which OM melts and becomes a great ocean of uncontaminated exalted wisdom nectar.

OM AH HUM (3x)

Offering the Torma to the Great Compassionate One and His Retinue

Offer the torma to the principal (deity), the Great Compassionate One, and his retinue, with three repetitions and so forth of the following (mantra):

OM ARYA LOKESHVARA SAPARIVARA IDAM BALIMTA KHA
KHA KHAHI KHAHI (3x)

Present the (other) offerings saying:

OM ARYA LOKESHVARA SAPARIVARA ARGHAM (PADYAM /
PUSHPE / DHUPE / ALOKE / GANDHE / NAIVIDYA / SHAPTA)
PRATICCHA SVAHA

CHHAG TONG KHOR LÖ GYUR WÄI GYÄL PO TONG

Your thousand arms are a thousand wheel-turning kings,

CHÄN TONG KÄL PA ZANG PÖI SANG GYÄ TONG

Your thousand eyes are the excellent eon's thousand buddhas:

GANG LA GANG DÜL DE LA DER TÖN PÄI

I prostrate and offer praise to the venerable Avalokiteshvara who shows

TSÜN PA CHÄN RÄ ZIG LA CHHAG TSHÄL TÖ

Whatever is needed to subdue those to be subdued.

Praises to the Dharma Protectors

The following prayers to the protectors may be recited before offering the tormas to them.

Praise of Six-Arm Lord Mahakala

HUM NYUR DZÄ CHÄN RÄ ZIG LA CHHAG TSHÄL LO
 HUM **Quick-acting Avalokita, homage to you!**

ZHAB DUB DANG CHÄ VI NA YA KA NÄN
Wearing anklets, you trample Ganesha.

NAG PO CHHEN PO TAG GI SHAM THAB CHÄN
Mahakala, you wear a tiger skin loincloth.

CHHAG DRUG DRÜL GYI GYÄN GYI NAM PAR GYÄN
Fully adorned with snake ornaments on your six arms,

YÄ PA DRI GUG BAR WA THRENG WA DZIN
The [first] right holds a drigu, the middle a mala,

THA MA DA MA RU NI DRAG TU THRÖL
The last plays violently a damaru;

YÖN PA THÖ PA DANG NI DUNG TSE SUM
The left [hands] hold a skullcup and a three-pronged lance,

DE ZHIN ZHAG PA ZUNG NÄ CHHING WAR JE
And, likewise, a noose, which serves for tying up.

DRAG PÖI ZHÄL NI CHHE WA NAM PAR TSIG
Your wrathful mouth completely bares its fangs.

CHÄN SUM DRAG PO U TRA GYEN DU BAR
**Your three eyes are fierce. The hair of your head
 blazes upward.**

TRÄL WAR SINDHU RA YI LEG PAR JUG
Your forehead is properly anointed with sindura.

CHI WOR MI KYÖ GYÄL PÖI GYÄ TAP TÄN
On your crown, Akshobhya's royal presence is fixed.

TRAG DZAG MI GO NGA CHÜI DO SHÄL CHÄN

**You wear a great necklace of fifty human heads,
dripping blood.**

RIN CHHEN THÖ KAM NGA YI U LA GYÄN

On your crown you are adorned with five dry, jeweled skulls.

SHING LÄ JÖN NÄ TOR MA LEN DZÄ PÄI

You came from your tree and accepted our torma offering,

PÄL DÄN CHHAG DRUG PA LA CHHAG TSHÄL LÖ

Glorious six-arm one, homage and praise to you!

SANG GYÄ TÄN PA NYÄN PO SUNG WA DANG

Sternly protect the doctrine of the Buddha!

KÖN CHHOG U PHANG NYÄN PO TÖ PA DANG

Sternly praise the height of power of the jewels!

DAG CHAG PÖN LOB KHOR DANG CHÄ NAM KYI

For us – teachers, disciples, and entourage –

KYEN NGÄN BAR CHHÄ THAM CHÄ ZHI WA DANG

Please quell all bad conditions and obstructions,

CHI DÖ NGÖ DRUP NYUR DU TSÄL DU SÖL

And grant us quickly whatever siddhis we wish!

LAMA GÖN PO YER ME LA

To the lama, indivisible from the protector,

DAG NYI GÜ PÄI KYAB SU CHI

I respectfully go for refuge.

DAG GI SEM CHÄN THAM CHÄ KYI

May I completely eliminate

NYÖN MONG MA LÜ SEL WAR SHOG

The delusions of all sentient beings.

GÖN PO LAMA YER ME LA

To the protector, indivisible from the lama,

DAG NYI GÜ PÄI KYAB SU CHI

I respectfully go for refuge.

DAG SOG SEM CHÄN THAM CHÄ KYI

May the obstacles of myself and all sentient beings

BAR CHÄ MA LÜ SEL WAR SHOG

Be completely eliminated. *(these two verses 3x)*

GE WA DI YI TSE RAB KÜ TU DAG

Due to this merit, in all my lifetimes,

GYÄL WÄI DAM CHHÖ MA LÜ DZIN PA DANG

May I uphold the entire teaching of the Conqueror.

DE YI GÄL KHYEN SEL SHING THÜN KHYEN KÜN

Guru-Protector, never abandon us; eliminate all obstacles to the teachings;

LA MA GÖN PÖI YÄI ME DRUB GYUR CHIG

And always accomplish conducive conditions.***Nagarjuna's Praise to Four-face Mahakala***

For English, go to the next page.

HUM SIN PII ZUG KYI DUG PA CHÄN

TSHAR CHÖ JANG CHHUB SEM PA DE

DRONG KHYER SUM JIG JE PA

TUM MO KHYÖ LA DAG TÖ DO

DAG GI TSÖN PAR KHYÖ TÖ DO

TSEG DAG TSÖN PAR KHYIR TÖ DO

JIG TEN DI NA RANG WANG THOB

DÖN GYI DRAM ZE MÄ PA TAR

TRA SHI CHHOG DRUB SEM DER JE

YI NYUR ZUG CHÄN KÜN TU DRAG

GÖN PO JE CHING JIG TEN KYONG

THAB PÄI TSHEN TAG TU GYÄL

SHIN JE MA MA NGÖN PAR TÖN

DAR GYI TÖ YOG NGÖN PO CHÄN

DUG DANG MI DUG LÜ SU TÖN

MIG GI THAM CHÄ NGÄ PAR JE
CHHOG DRUB PAG ME SEM DER JE
NYING DANG TÄN ZHING RAB TU PA
TAG TU KHYÖ LA DAG GI TÖ

**HUM Great bodhisattva who annihilates
In a cannibal's form all evil beings
And who destroys the three-storied city:
O fearful one this praise is offered you
With great energy and admiration.**

**You who are liberated from this world
And said to have been a brahmin before
Have attained the supreme of all siddhis
And have reached the state of transcendent bliss.
Your holy body is as quick as thought
And renowned throughout all the universe.**

**Liberator of all worldly beings
In battle you are always the victor.
Yamas and ma-mo directly praise you.
You wear a blue silken upper garment,
Your manifest body is at one time
Most beautiful yet still it horrifies.**

**Wherever you look your eye terrifies
And brings all beings to humility.
Your eye bestows the highest of siddhis.
You lead countless beings to wisdom bliss.**

**O compassionate and courageous lord,
I constantly offer praises to you.**

Praise to Pälden Lhamo⁴⁸: Requesting the Four Activities

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI

JHO⁴⁹ **The four types of action are mind itself.**

SEM NYI GÜ NA ME CHING SEM KYANG ME

They do not exist apart from mind and mind does not exist.

DÖN DAM YER ME KHA DOG ZUG KYANG ME

Ultimately, there are no distinctions

DZU THRÜL GYU MA TSAM DU RANG GI SEM

And neither do color nor form exist.

THÜN PAR TÄN PA ZHI WÄI PÄL LHA MO

The four actions are miraculously shown as mere illusions

ZHI DZÄ ZHI GYUR ZHI WÄI NGANG TSHÜL CHÄN

**By the glorious goddess of peace, in accordance with
our needs.**

ZHI WÄI KHOR GYI KOR WÄI TSO MO NI

**Principal lady amidst an assembly of pacifiers, distinguished
by a very brilliant white body:**

TAG KYI KU DOG KAR MO SHIN TU DANG

You have pacified, will pacify, and are in a pacifying mood.

KÜN TU ZHI DZÄ MA LA CHHAG TSHÄL LO

I prostrate to her who always pacifies.

DAG GI NÄ DÖN BAR CHHÄ ZHI WAR DZÖ

Please pacify my illnesses, evil spirits, and interferences.

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI

JHO **The four types of action are mind itself.**

SEM NYI GÜ NA ME CHING SEM KYANG ME

They do not exist apart from mind and mind does not exist.

DÖN DAM YER ME KHA DOG ZUG KYANG ME

Ultimately, there are no distinctions

DZU THRÜL GYU MA TSAM DU RANG GI SEM

And neither do color nor form exist.

THÜN PAR TÄN PA GYÄ PÄI PÄL LHA MO

The four actions are miraculously shown as mere illusions

GYÄ DZÄ GYÄ GYUR GYÄ PÄI NGANG TSHÜL CHÄN

**By the glorious goddess of increase, in accordance with
our needs.**

GYÄ PÄI KHOR GYI KOR WÄI TSO MO NI

**Principal lady amidst an assembly of increasers, distinguished
by a very magnificent yellow body:**

TAG KYI KU DOG SER MO SHIN TU JI

You have increased, will increase, and are in an increasing mood.

KÜN TU GYÄ DZÄ MA LA CHHAG TSHÄL LO

I prostrate to her who always increases.

DAG GI TSHE DANG SÖ NAM GYÄ PAR DZÖ

Please lengthen my life span and increase my merits.

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI

JHO The four types of action are mind itself.

SEM NYI GÜ NA ME CHING SEM KYANG ME

They do not exist apart from mind and mind does not exist.

DÖN DAM YER ME KHA DOG ZUG KYANG ME

Ultimately, there are no distinctions

DZU THRÜL GYU MA TSAM DU RANG GI SEM

And neither do color nor form exist.

THÜN PAR TÄN PA WANG GI PÄL LHA MO

The four actions are miraculously shown as mere illusions

WANG DZÄ WANG GYUR WANG GI NGANG TSHÜL CHÄN

**By the glorious goddess of conquest, in accordance with
our needs.**

WANG GI KHOR GYI KOR WÄI TSO MO NI

**Principal lady amidst an assembly of conquerors, distinguished
by a very sensual red body:**

TAG KYI KU DOG MAR MO SHIN TU CHHA

You have conquered, will conquer, and are in a conquering mood.

KÜN TU WANG DZÄ MA LA CHHAG TSHÄL LO

I prostrate to her who always conquers

KHAM SUM SEM CHÄN THAM CHÄ WANG DU DÜ

Please conquer all beings of the three realms.

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI
 JHO **The four types of action are mind itself.**

SEM NYI GÜ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.

DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions

DZU THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.

THÜN PAR TÄN PA DRAG PÖI PÄL LHA MO
The four actions are miraculously shown as mere illusions

DRAG DZÄ DRAG GYUR DRAG PÖI NGANG TSHÜL CHÄN
**By the glorious goddess of wrath, in accordance with
 our needs.**

DRAG PÖI KHOR GYI KOR WÄI TSO MO NI
**Principal lady amidst an assembly of terrifiers, distinguished
 by a very fierce black body:**

TAG KYI KU DOG NAG MO SHIN TU NGAM
You have terrified, will terrify, and are in a terrifying mood.

KÜN TU DRAG DZÄ MA LA CHHAG TSHÄL LO
I prostrate to her who always terrifies.

DAG GI NÄ DÖN DRA GEG DRAG PÖ DRÖL
**Please with your wrath, eliminate my sicknesses, evil spirits,
 enemies, and misfortunes.**

JHO KHYÖ KYI RANG ZHIN CHIR YANG MA DRUB KYANG
 JHO **Although you appear with such varied characteristics,**

DI TAR TSHÄN NYI CHIR YANG NANG WA YI
Your nature has no concrete existence,

THRIN LÄ NAM ZHI DRO DÖN DZÄ PA LA
Yet you benefit transmigrators with your four actions.

DAG GI DRIM TE RAB TU TÖ GYI NA
By thoroughly praising you with full attention,

DAG KYANG LÄ ZHII RANG ZHIN LHÜN DRUB TE
May I also spontaneously achieve the state of the four actions

KHYÖ TAR DRO WÄI DÖN LA TSÖN PAR SHOG
And, like you, strive to benefit migrating beings.

Praise to Kalarupa

HUM KA LA RU PA RAB JI DRAG PÖI KU

HUM O Kalarupa with magnificent wrathful body,

KHA NÄ THRAG DZAG MI GÖI THRENG WA YI

A garland of human heads with mouths dripping blood

GA SHA RAB CHHANG MI ZANG DÜ PUNG GI

Hangs from your shoulders, I praise you

NGA GYÄL DREG PA JOM PA KHYÖ LA TÖ

Who destroy the arrogance of Mara's obstinate forces.

CHA CHO CHHE DÄN DOR JEI LU JANG DANG

I offer melodious vajra songs with great uproar

CHHA SHÄ YONG SU DZOG PÄI TOR MA NI

And a torma complete in all its parts: portions of

JA CHHANG PHÜ DANG DRA GEG DRÄL WÄI SHA

Tea and liquor, the minced-flesh of hindering enemies,

NA SHA THRAG ZHAG GYA TSHÖ GYÄN PA BUL

And fish, all adorned with oceans of blood and fat.

TÄ THA GA TÄI TÄN LA NÖ JE PÄI

To you who crushes into dust the worst of hindering

THA CHHÄ DRAG EG DÜL DU LOG PA DANG

Enemies who harm the doctrine of the Tathagata

DA NÄ ZUNG TE NÄL JOR DAG CHAG GI

And who from now on will destroy the fears of sickness,

NA GA CHHI WÄI JIG PA JOM LA TÖ

Aging, and death of us practitioners – I praise you.

PA WA SA NGÄ TAR RAB KAR CHHE WA TSIG

Baring fangs as dazzling white as venus,

PHA RÖL JOM PÄI CHÄN TSA LOG TAR KHYUG

Your opponent-destroying eyes dart like lightning.

BA PU DÜ THÄI ME CHHEN BAR WA YI

With pores blazing like the great fire at time's end,

MA LÜ GEG PUNG SEG PA KHYÖ LA TÖ

You burn all hindering forces – I praise you.

TSA MU NI SOG MA MO KÜN GYI DAG

Lord of all female-cannibals, Chamundi and the rest,

TSA ZER RAB TU GYÄ PÄI ZI JI CHÄN

Possessing the radiant splendor of sunlight,

DZA ZHE THRIN LÄ DRUB LA WÖ PÄI TSHE

When you shout JA to accomplish your activities,

VA KYE TA BÜI GEG JOM KHYÖ LA TÖ

You destroy the cunning fox-like hinderers – I praise you.

ZHA TAR JUNG PO KÜN GYI CHI WÖ TEN

You are relied on like a hat by the heads of all spirits.

ZA JE MA HE THRÖ PÄI ZHÄL DANG SHING

The angry mouth of your buffalo face gapes open

A UR DAR DIR DROG PÄ SA CHHEN YO

And shakes the great Earth with a wailing tempest;

YA LÄ KYE PÄI THÖ JUG DZIN LA TÖ

Holder of a skull-club born from YA – I praise you.

RA DANG MIG PA NOR WÄI MA HE DANG

One of your retinue rides a buffalo with sharp horns

LA LA LUNG NAG TSHUB MA ZHÖN PÄI KHOR

And hooves, another is on a black whirlwind,

SHA KA LI DANG SHIN JE BEB MA SOG

Shakali, Shinje Bebma, and the others surrounded by

SA SUM JUNG PÖI KHOR GYI KOR LA TÖ

A retinue of spirits of the three realms – I praise you.

HA HA DRAG TU ZHÄ PÄI PÄL YÖN CHÄN

You with glorious qualities fiercely laughing ‘ha ha,’

ARGHAM LA SOG CHHÖ PA ZHE NÄ KYANG

Accept the offerings of drinking water and the rest

PÄL DÄN SHIN JEI SHE KYI CHÄN NGA RU

And incessantly carry out the promise

ZHÄL ZHE DAM CHA YEL WA ME PAR DZÖ

You made before the glorious Yamantaka.

Praise to Vaiśhravana

HUM MI JIG SENG GEI DÄN TENG NA

HUM **The protector arisen from (the syllable) VAI**

VAI LÄ JUNG WÄI GÖN PO NI

Upon a fearless lion seat

NGÄL SÖ GE WA TOB PO CHHE

Is resting, virtuous, and powerful.

SA GYÄ WANG CHHUG KHYÖ LA DÜ

I bow to you, the lord of the eight stages.

TSÜN MO ZHI DANG SÄ ZHI DANG

To you four princesses, four princes,

KHYÄ PAR LÄ DRUB NÖ JIN GYÄ

Eight harm-giving yakshas who do special tasks,

NOR TER WA YI LU CHHEN GYÄ

And eight great wealth-granting nagas, along with

LHA SIN DE GYÄ KHOR CHÄ LA

Your retinue of eight classes of gods and cannibals,

CHHÖ CHING TÖ DE CHHAG KYANG TSHÄL

I make offering, praise, and prostration.

DRA GEG MA LÜ ZHOM PA DANG

Destroy my enemies and hindrances without exception,

JOR PÄI LONG CHÖ PHHÜN TSHOG SHING

Bring about perfect enjoyment of wealth,

DÖ GU YI ZHING DRUB PA DANG

Fulfill my desires as I wish, and

ZHÄN DÖN LHÜN GYI DRUB PAR DZÖ

Spontaneously achieve the welfare of others.

Torma Offering to the Dharma Protectors and the Dakas and Dakinīs

If one has a special Dharma protector, offer the second torma to him or her as well as to the other Dharma protectors and dakas and dakinis, such as the Six-arm Lord of Quick Exalted Wisdom (i.e., Six-arm Mahakala), (Four-faced Mahakala, Shri Devi, Kalarupa, Vaishravana, etc.) Offer to them, either visualized instantaneously in front of oneself or residing in their own abodes, and imagine that they are delighted with the offering.

Offer the torma to the dakas and dakinis and Dharma protectors by reciting the following three times:

OM AKARO MUKHAM SARVADHARMANAM ADYANUTPANNA
TVATA OM AH HUM PHAT SVAHA (3x)

Then make (other) offerings saying:

OM DAKINI SHRI DHARMAPALA SAPARIVARA ARGHAM
(PADYAM / PUSHPE / DHUPE / ALOKE / GANDHE / NAIVIDYA /
SHAPTA) PRATICCHA SVAHA

Entrust them with the (performance of) activities saying:

KAR CHHOG KYONG DZÄ KHA DRO CHHÖ SUNG NAM

**Dakas and dakinis and guardians of the Dharma who protect
the white side,**

DÖ YÖN NGA DÄN CHHÖ TOR DI ZHE LA

**Please accept this torma offering endowed with the five sense
pleasures**

TÄN DAR DRO KÜN DE DANG DÄN PA DANG

And help the teachings to flourish, migrators to have happiness,

DAG SOG SAM DÖN YI ZHIN DRUB PAR DZÖ

And the goals of myself and others to be fulfilled as we wish.

Torma Offering to the Local Deities

Offer the third torma repeating (either of) the following three times:

OM AKARO MUKHAM SARVADHARMANAM
ADYANUTPANNA TVATA OM AH HUM PHAT SVAHA (3x)

or

NAMAH SARVA TATHAGATA AVALOKITE OM SAMBHARA
SAMBHARA HUM (3x)

The history of the lineage sets forth the way in which all the local and regional deities and the *tsan*⁵⁰ spirit of (the place called) Tarko (or, ta sGo) accepted to carry out Dharma activities in the presence of the former fasting ceremony lineage guru, the realized one (siddha), Nyi Phugpa, and how the siddha in turn taught that the fasting ceremony lineage holders should give a torma to these beings.

Therefore, dedicate (the torma) to them and the other mundane beings – devas, nagas, king spirits, tsan spirits, and others – who favor the white side, (saying):

DE ZHIN SHEG PA RIN CHHEN MANG LA CHHAG TSHÄL LO
I prostrate to the Tathagata Many Jewels.

DE ZHIN SHEG PA ZUG DZE DAM PA LA CHHAG TSHÄL LO
I prostrate to the Tathagata Holy Beautiful Form.

DE ZHIN SHEG PA KU JAM LÄ LA CHHAG TSHÄL LO
I prostrate to the Tathagata Very Gentle Body.

DE ZHIN SHEG PA JIG PA THAM CHÄ DANG DRÄL WA LA CHHAG
TSHÄL LO
I prostrate to the Tathagata Free of All Fears.⁵¹

Entrust (the local spirits) with the (performance of) activities saying:

ZHI DAG LA SOG THU DÄN DE GYÄ NAM

Owner of the place and others, you eight groups of mighty ones,

DÖ YÖN NGA DÄN CHHÖ TOR DI ZHE LA

Please accept this tormā offering endowed with the five sense pleasures

TÄN DAR DAG SOG GÄL KYEN KÜN ZHI ZHING

And help the teachings to flourish, all bad conditions to be pacified,

CHHÖ DÄN SAM DÖN YI ZHIN DRUB PAR DZÖ

And the Dharma goals of myself and others to be fulfilled as we wish.

Offering an Ablution

Then actually offer an ablu-tion to the reflection of the deities appearing in a mirror and, as the significance of the meditation, imagine that emanated offering goddesses holding vases of nectar offer baths to the principal deity of the front generation, Arya Avalokiteshvara, and the surrounding gurus, meditative deities, buddhas and bodhisattvas, heroes, dakas and dakinis, Dharma protectors and guardians, etc., thereby purifying all imperfections, such as defilements, impurities, and so forth.

[The next two verses are often chanted before the actual verses of ablu-tion.] For instructions on how to perform this ritual, see Appendix 7, “How to Perform the Offering Bath”, p. 173.

THRÜ KYI KHANG PA SHIN TU DRI ZHIM PA

The bath house has an extremely sweet fragrance,

SHEL GYI SA ZHI SÄL ZHING TSHER WA TAR

A crystal floor, and beautiful sparkling jeweled pillars.

RIN CHHEN BAR WÄI KA WA YI ONG DÄN

The roof is covered by a canopy

MU TIG Ö CHHAG LA RE DRE PA DER

Decorated with shining pearls.⁵²

JI TAR TAM PA TSAM GYI NI

Just as the gods offered a bath

LHA NAM KYI NI THRÜ SÖL TAR

At the time of the Buddha's birth,

LHA YI CHHU NI DAG PA YI

So too do I offer a bath

DE ZHIN DAG GI KU THRÜ SÖL

With the pure water of the gods.

DRO WÄI DRÖN ME *CHÄN RÄ ZIG GÖN LA*

By offering abluion to the *protector Avalokiteshvara,*

DRI ZHIM DÜ TSII GYÜN GYI THRÜ SÖL WÄ

The lamp of migrators, with a stream of fragrant nectar,

DRO WÄI DRIB NYI DRI MA KÜN SÄL NÄ

**May all stains of the two obscurations of migrators
be cleansed**

DRI DRÄL KU SUM NYE PÄI TRA SHI SHOG

**And may there be the good fortune to acquire the stainless
three bodies.**

Offer abluion to the holy body with the previously blessed vase
water saying:

OM SARVA TATHAGATA ARYA LOKESHVARA SAPARIVARA
ABHISHEKATA SAMAYA SHRI YE AH HUM

Extensive Ablution

if you would like to offer the above abluion more extensively,
substitute the words "Protector Avalokiteshvara" with those
below as you repeat the bath offering stanzas followed by reci-
tation of the mantra:

LA MA YI DAM	gurus and yidams
SANG GYÄ JANG SEM	buddhas and bodhisattvas
NYEN TÖ RANG GYÄL	hearers and solitary realizers
PA WO KHAN DRO	dakas and dakinis
CHÖ KYONG SUNG MA	Dharma protectors

In addition to the above, recite verses such as the following along with other verses for offering ablution.

DE ZHIN SHEG DANG DE YI SÄ NAM LA

To the tathagatas and their sons,

RIN CHHEN BUM PA MANG PO PÖ KYI CHHU

With many jeweled vases exquisitely filled

YI ONG LEG PAR KANG WA LU DANG NI

With pleasing perfume, and accompanied by

RÖL MOR CHÄ PAR DU MÄ KU THRÜ SÖL

A variety of excellent songs and music,⁵³ I offer this bath.

OM SARVA TATHAGATA ARYA LOKESHVARA SAPARIVARA
ABHISHEKATA SAMAYA SHRI YE AH HUM

Drying the Holy Bodies

Dry the holy bodies saying:

DE DAG KU LA TSHUNG PA ME PÄI GÖ

I dry your holy bodies

TSANG LA DRI RAB GÖ PÄ KU CHHI WO

With incomparable, clean, fragrantly scented cloth.⁵⁴

OM HUM TRAM HRIH AH⁵⁵

OM SARVA TATHAGATA ARYA LOKESHVARA SAPARIVARA
KAYA VISHVADHANA YE SVAHA

Offering Divine Garments

With the sparsha mudra, offer divine clothing (holding up a beautiful cloth or khata as offering), saying:

NA TSHOG WANG PÖI ZHU TAR RAB TRA ZHING

In order to purify my mind, I offer an exquisite precious garment,

GANG LA REG NA DE WÄI GYUR GYUR PÄI

Multicolored like Indra's variegated bow,

GÖ ZANG RIN CHHEN DAG LO JANG CHHIR BÜL

Which, when touched, becomes the cause of bliss.

ZÖ PA DAM PÄI GÖ KYI GYÄN PAR SHOG

May I be adorned with the holy garment of patience.

OM VAJRA VASTRAYE AH HUM SVAHA

Offering Ornaments

With the sparsha mudra, hold up a beautiful ornament or mala as offering and say:

GYÄL WA TSHÄN PEI RANG ZHIN GYÄN DÄN CHHIR

Because the victorious ones are adorned by the natural ornaments of the marks and signs,

GYÄN ZHÄN DAG GI GYÄN PAR MI TSHÄL YANG

They do not need any other kind of ornament.

RIN CHHEN GYÄN CHHOG PHÜL WÄ DRO KÜN GYI

But by offering these supreme jewel ornaments

TSHÄN PE GYÄN PÄI KU LÜ THOB PAR SHOG

May all migrating beings achieve the holy body adorned with the marks and signs.

OM VAJRA ALAMKARA VAPUSHANI AH HUM SVAHA

Offering a Vase

Hold up the action vase as offering.

RIN CHHEN DZE PÄI TRA SHI BUM PA DI

By offering this auspicious vase beautified by jewels and

NA TSHOG CHÜ KYI KANG TE PHÜL WA YI

Filled with various essences,

LÄ DANG NYÖN MONG DRI MA KÜN JANG NÄ

May all the stains of karma and delusion be purified,

JANG CHHUB SEM KYI LÄN GYI LÄN PAR SHOG

And may we be imbued with the moisture of bodhichitta.

OM VAJRA KALASHA AH HUM

Pour the water from the ablution back into the action vase.

[Pour just a drop of water out and visualize that the negative karma and suffering of the sentient beings of the six realms have been purified.]

Request

DAG DANG DRO LA THUG TSEI CHHIR

Out of your loving compassion for myself and migrating beings,

NYI KYI DZU THRÜL THU YI NI

O bhagavan, please remain

JI SI CHHÖ PA DAG GYI NA

Through the force of your miraculous manifestations

DE SI CHOM DÄN ZHUG SU SÖL

For as long as we continue to make offerings.

Dedication

Dedicate and pray as follows:

DAG GI GE WÄI LÄ NAM DI DAG GI

Due to these virtuous actions of mine,

JIG TEN DIR NI NYUR DU SANG GYÄ SHOG

May I quickly become a buddha in this world,

DRO LA PHÄN CHHIR CHHÖ NAM TÖN JE CHING

May I give Dharma teachings in order to benefit migrators,

SEM CHÄN DUG NGÄL MANG ZIR NYUR DRÖL SHOG

**And may I quickly free sentient beings who are tormented
by many sufferings.**

if you would like to do a little more elaborately than that, make
the following stainless prayers:

KHYE ZHING KYE WA DAG NI THAM CHÄ DU

In all my rebirths, may I belong to a good family,

RIG ZANG LO SÄL NGA GYÄL ME PA DANG

Be clear in mind and free of pride,

NYING JE CHHE ZHING LA MA LA GÜ DÄN

Have great compassion, respect for my gurus,

CHÄN RÄ ZIG KYI DAM TSHIG LA NÄ SHOG

And abide in the pledges of Avalokiteshvara.

CHÄN RÄ ZIG WANG KHYE KU CHI DRA DANG

O Avalokiteshvara, whatever your body,

KHOR DANG KU TSHE TSHÄ DANG ZHING KHAM SOG

Your retinue, life span, realm, and so forth,

KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA

Whatever your supreme and excellent name,

DE DRA KHO NAR DAG SOG GYUR WAR SHOG

May I and others become only like that.

KHYE LA TÖ CHING SÖL WA TAB PÄI THÜ

By the force of the praises and requests made to you,

DAG SOG GANG DU NÄ PÄI SA CHHOG DER

May all diseases, evil spirits, poverty, and quarrels be calmed,

NÄ DÖN ÜL PHONG THAB TSÖ ZHI WA DANG

And may the Dharma and good fortune increase

CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL

In the regions in which I and others dwell.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the precious mind of supreme bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YANG

May that which has arisen not diminish,

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Purifying Errors with the Hundred-Syllable Mantra of Padmasattva

Recite the following (Padmasattva mantra) three times:

OM PADMASATTVA SAMAYA MANUPALAYA PADMASATTVA
TVENOPATISHTHA DRIDHO ME BHAVA SUTOSHYO ME
BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA
SARVA SIDDHIM ME PRAYACHHA SARVA KARMA SUCHAME
CHITTAM SHRIYAM KURU HUM HA HA HA HA HOH
BHAGAVAN SARVA TATHAGATA PADMA MAME MUNCHA
PADMA BHAVA MAHA SAMAYA SATTVA AH (3x)

Requesting Forgiveness

Request forgiveness saying:

CHOM DÄN DÄ THUG JE CHHEN PO DANG DÄN PA DAG LA GONG SU
SÖL DAG CHAG LÄ DANG PO PAR GYUR PÄ JING WA DANG GÖ PÄI
WANG GI TING NGE DZIN MI SÄL WA DANG NGAG MA DAG PA DANG
CHHO GA LHAG CHHÄ DU GYUR PA DANG TSANG DRA CHHUNG WA
LA SOG PA THAM CHÄ PHAG PA THUG JE CHHEN PO DANG DÄN PA
KHYE NAM LA ZÖ PAR SÖL GYI DAG CHAG LA DRIB PA MI GYUR WAR
DZÄ DU SÖL

O greatly compassionate bhagavans, please pay attention to me. Since we are beginners and under the influence of drowsiness and excitement, our concentration has not been clear, our mantras have been incorrect, we have made additions and omissions in the ritual, have been scarcely clean and so on. I request you greatly compassionate aryas to forgive us; please do not allow these to obscure us.

Inner Ablution: Taking the Vase Nectar

Pour a small amount of the water from the victory vase into the action vase. Distribute a small amount of the blessed water from the action vase to all participants while reciting OM MANI PÄDME HUM.

OM MANI PÄDME HUM

Contemplate as follows:

PHAG PA THUG JE CHHEN PO TSO KHOR RANG GI DÜN GYI NAM KHAR
 JÖN KÜI CHHA LÄ DÜ TSI KAR PÖI GYÜN BAB RANG GI LÜ KYI CHHI
 NANG BAR SUM THAM CHÄ TRÜ PÄ GO SUM GYI NÄ DÖN DIG DRIB BAG
 CHHAG DANG CHÄ PA THAM CHÄ LHAG MA ME PAR DAG PAR GYUR

The principal, the great compassionate one, and his retinue come to the space in front. White nectar flows from the parts of their holy bodies, washing all the outside, inside, and middle of one's body, purifying all the diseases, evil spirits, negativities, and obscurations of one's three doors along with their imprints, without anything remaining.

On the preparation day (i.e., the first day of the retreat), wash yourself three times with this mixture and drink a little bit. Think that the first washing purifies the afflictive obstructions, the second purifies the obstructions to omniscience, and with the third, the state of dharmakaya is realized on the actual fasting day, do not drink the vase water but wash three times as above, performing the visualizations of purifying the two obstructions and so forth.

Arising as the Commitment Being

Then, meditate on the divine pride of oneself as the samaya being, the Great Compassionate One, either with all faces and arms, or with one face and two arms, having dissolved the remaining faces and arms into the root face and arms.

Dedication

GE WA DI YI NYUR DU DAG

Due to these merits, may I quickly

THUG JE CHHEN PO DRUB GYUR NÄ

Become the Great Compassionate One

DRO WA CHIG KYANG MA LÜ PA

And place all migrating beings, without exception,

DE YI SA LA GÖ PAR SHOG

In that very state.

First two sessions of the day: go to p. 205, Appendix 12, for “Prayer for the Long Life of His Holiness Dalai Lama” etc.

Last session of the day: go to p. 134: “Prayer of Abiding in the Retreat”

Last session of the Nyung Nä: continue here with “Requesting to Reside or to Depart”

Requesting to Reside or Depart

In the last session of the Nyung Nä, do only one of the following three, depending on the particular circumstances.

A. When the Basis of the Front Generation Is a Drawn Mandala

Request the Deities to Reside Continually

If the basis of establishing the front generation is a drawn mandala, after the concluding inner ablution request the deities to reside continually with the image by saying:

DIR NI ZUG DANG LHÄN CHIG TU

Please remain here together with this image

DRO WÄI DÖN DU ZHUG NÄ KYANG

For the welfare of migrating beings and

NÄ ME TSHE DANG WANG CHHUG DANG

Excellently bestow health, long life, riches,

CHHOG NAM LEG PAR TSÄL DU SÖL

And supreme (realizations).

OM SUPRATISHTHA VAJRA YE SVAHA

RANG THUG JE CHHEN PO ZHÄL CHIG CHHAG NYI PAR GYUR PÄI CHI
 WOR OM KAR PO DRIN PAR AH MAR PO / THUG KAR HUM NGÖN
 PÖ TSHÄN PAR GYUR

**At the crown of myself, who has transformed into the Great
 Compassionate One, with one face and two arms, is a white
 OM. At my throat a red AH, and at my heart a blue HUM.**

B. When Gathering a Mandala of Colored Stone-Powder Requesting the Deities to Depart

If [the basis of establishing the front generation] is a mandala
 constructed of colored stone-powder, request the exalted wis-
 dom beings to depart as in other mandalas of colored stone-
 powder, and imagine that the commitment beings melt into
 light and absorb into oneself. Afterwards, it is necessary to
 proceed as is found in other rituals of gathering the colored
 stone-powder.

C. When the Basis of the Front Generation Is Heaps of Substances

Request the Deities to Depart

If the basis of establishing the front generation] is mere heaps
 (of grains or colored stone-powder] on a mandala base, after
 performing the final ablution, say:

OM KHYE KYI SEM CHÄN DÖN KÜN DZÄ
 OM **You enacted all aims of sentient beings**
 JE SU THÜN PÄI NGÖ DRUB TSÖL
And bestowed appropriate attainments.
 SANG GYÄ YÜL DU SHEG NÄ KYANG
Although you depart to the buddha land,
 LAR YANG JÖN PAR DZÄ DU SÖL
Please return again later.
 OM VAJRA MUH

YE SHE PA RANG ZHIN GYI NÄ SU SHEG / DAM TSHIG PÄI TEN TEN PA
Ö DU ZHU NÄ RANG LA THIM

**The exalted wisdom beings depart to the natural abode.⁵⁶
The supporting and supported⁵⁷ commitment beings melt
into light and dissolve into me.**

Verses of Auspiciousness

Adorn the last session of each day with verses of auspiciousness
[such as the following]:

Prayer of Abiding in the Retreat

The following prayer of the benefits of abiding in the retreat
should be recited in the last session of each day.

NAMO GURU LOKESHVARAYA

By whatever collection of virtue there is of practicing the path
Of abiding in the retreat, well instructed by the essence of
Compassion, Avalokiteshvara, to Bhikshuni Lakshmi
For purifying the obscurations of ordinary (appearance),

May the Conqueror's doctrine, the source of benefit and happiness,
And the beings upholding it, increase the happiness of migrators;
May each and every unfavorable condition for practicing the holy
Dharma be pacified and may favorable conditions
And the collection of goodness be effortlessly achieved.

While abiding in the retreat of enduring physical hardships,
May the physical obscurations of myself and all others be purified

By the concentration visualizing the body of the deity,
 appearing while empty,
And may we finally attain the body adorned with the signs
 and exemplifications.

By abiding in the retreat of enduring verbal hardships,
 keeping silence,
May the verbal obscurations of myself and all others be purified
By completing the recitation of mantra, resounding while empty,
And may we finally attain the melodious speech of Brahma.

By abiding in the retreat of enduring mental hardships,
 avoiding distractions,
May the mental obscurations of myself and all others be purified
By the strength of the profound yoga of emptiness
 and compassion,
And may we finally attain the great bliss of the dharmakaya.

When a fortunate being abides in the retreat,
If the body becomes hot, cold, or exhausted,
May the karma to be reborn in hell by the power of hatred
Be purified and the door to rebirth in hell be closed.

If the sufferings of hunger and thirst arise due to abiding
 in the retreat
Of enduring the hardships of abstaining from food and drink,
May the karma to be reborn a hungry ghost by the power
 of miserliness
Be purified and the door to rebirth as a hungry ghost be closed.

If one becomes delirious with mental sinking, lethargy, and sleep
While abiding in the retreat without mental distractions,

May the karma to be reborn as an animal by the power
of ignorance
Be purified and the door of animal rebirth be closed.

In short, whatever physical and mental sufferings arise
At all times of abiding in the retreat,
Thinking that the suffering of all migrators be purified by this,
May I voluntarily accept the sufferings with the thought
to bring benefit and happiness.

When the time of my death is near, having been
Graciously welcomed by the Great Compassionate One,
May I clearly behold his eleven excellent faces and
Always be watched over by the one with a thousand eyes.

May the Thousand-Arm One, the guide from the states
of bad migration,
Alleviate the sufferings of all six migrations by emanating
And collecting light rays generated from his holy body
And care for beings with his holy mind of wisdom, mercy,
and power.

May I be born within a thousand-petalled lotus in Sukhavati,
The supreme blissful pure land where the word “suffering”
does not exist;
May I behold the holy face of the protector Amitabha
And receive the consoling prophecy of his holy speech.

May the six-arm guardian of the teachings,
The eight great nagas, and the landlord of Tago,
Who assist in thousands of ways to spread this path
in all directions and at all times,
Quickly accomplish their enlightened activities
without obstruction.

Expression of Auspiciousness of Abiding in the Retreat

May there be auspiciousness!

Hosts of deities of the supreme Arya Great Compassionate One,
Filling the entire boundless divine pathways,
Shower a rain of flowers and proclaim auspicious melodies.

Enlightened activity that eliminates all hindering forces
Will bestow upon you all supreme wishes;
Generate great joy by knowing that and
I shall proclaim a garland expressing auspiciousness.

The compassion of all those gone to bliss in the three times
Was conferred the name Avalokiteshvara and,
Like the wish-granting jewel, grants all that is wished for.
I pay homage to the holy, infallible refuge.

By the auspiciousness of whatever signs of virtue exist
For the supreme direct and lineage gurus,
Bhikshuni Lakshmi, cared for by the Arya,
Chandra Kumar, Jnanabhadra,
Penyawa, Dawa Gyältsän, and the rest,
May all your inauspicious signs be exhausted and
Happiness and goodness increase like the waxing moon:



May there be the auspiciousness of enjoying the glory
of perfection.

By the auspiciousness of whatever signs of virtue exist
For the host of mandala deities of the Great Compassionate One,
The Tathagata Amitabha, holding the white lotus,
Vairochana, Ratnasambhava, Akshobhya,
The Lord Amoghasiddhi, and the rest,
May all your inauspicious signs be exhausted and

Happiness and goodness increase like the waxing moon:



May there be the auspiciousness of enjoying the glory
of perfection.

By the auspiciousness of whatever signs of virtue exist
For the most supreme of all the Able One's excellent explanations,
The chief of the Lotus family of the glorious action tantras,
The victorious tantra (of the one) possessing a thousand
compassionate eyes,

May all your inauspicious signs be exhausted and
Happiness and goodness increase like the waxing moon:



May there be the auspiciousness of enjoying the glory
of perfection.

By the auspiciousness of whatever signs of virtue exist
For all those who engage in hearing, contemplating and meditating
On this supreme, profound path, in all realms, and for all those
Who, with a mind of faith, memorize the dharani, the mantra
Or even the name of the holder of the lotus, Pädmapani,
May all your inauspicious signs be exhausted and
Happiness and goodness increase like the waxing moon:



May there be the auspiciousness of enjoying the glory
of perfection.

By the auspiciousness of whatever signs of virtue exist
For the inestimable mansion composed of hundreds of jewels,
Variegated like a rainbow, broad like the path of immortality,
The Potala Palace beautified with various ornaments,
May all your inauspicious signs be exhausted and
Happiness and goodness increase like the waxing moon:

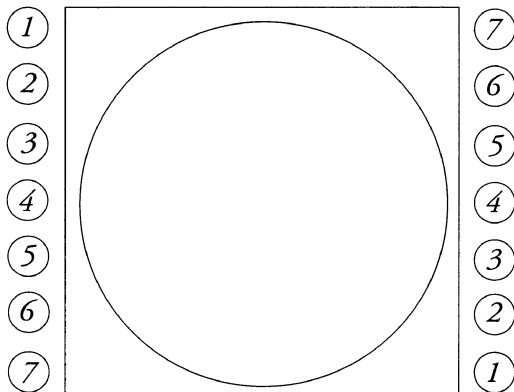
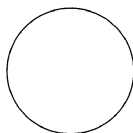


May there be the auspiciousness of enjoying the glory
of perfection.

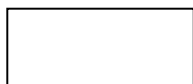
Appendices

Nyung Nä Altar

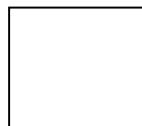
Statue or thangka of
Avalokiteshvara
symbolizing Buddha's body



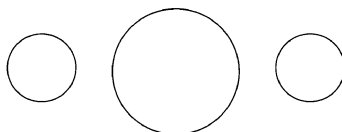
Text, symbolizing
Buddha's speech



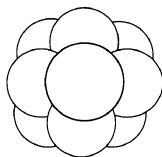
Dorje and bell,
or stupa symboliz-
ing Buddha's mind



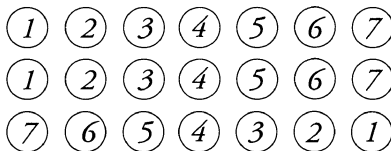
Tormas



to the protectors to Avalokiteshvara to the local deities



Victory vase, sitting
on an eight-petalled lotus



Offerings to
the merit field
and front generation

Offerings to the
self generation

Appendix I

Arranging the Essential Bases

from the root text
by the Seventh Dalai Lama

It is best for one to have received the empowerment of this Great Compassionate One. However, if one has not received it, one should have received the full empowerment of any other deity of the three higher tantra sets or of the mandalas of the Tathagata or Lotus families of action tantra,⁵⁸ be striving to properly guard the commitments⁵⁹ accepted at that time, and have received the permission⁶⁰ of the Great Compassionate One. It is explained that such a person should initially begin (the practice) during the fourth Tibetan month.⁶¹ Then it can be done at any time, (in particular) coinciding with holy days (of Buddhists and other religions) and so forth.

Having cleaned the room, properly arrange statues, pictures, and so forth representing the holy body, speech, and mind of the Arya Great Compassionate One. Adorn these with a canopy above and with many offering substances, such as banners and so forth, around the sides. Face to the west and arrange the mandala on top of a support situated approximately in front. Although it is good to have a mandala of colored stone-powder constructed with the authentic ceremony of lines and colors, preferably preceded by the ceremony of (checking, receiving, and purifying) the location, since it is easy for defects of omission and excess to arise, and

since it is difficult for householders and so on to perform, (simply) arrange an authentic drawing of the mandala. If that is also impossible, place an eight-petalled lotus of colored stone-powder or a drawing of one on the surface of something like a mandala base. Color the center red; the petal in the east, blue; south, yellow; west, white; north, green; and beautifully color the petals in the four sub-directions.

Place the statues, seed-syllables, or piles of stone-powder or grain of the respective colors of the principal deity, the Great Compassionate One, in the center, and of the surrounding deities on the petals in the four directions.⁶² Properly arrange the offerings [five sets of offering bowls] around the perimeter starting from the right(-hand side of the mandala deities, i.e., counterclockwise): drinking water containing the seven substances,⁶³ water for the feet, fragrant flowers, incense, light, scented water, and food. The sets of offerings should be pure, beautifully decorated, and at least equal to the number of deities of the mandala.⁶⁴ Also, offer various kinds of musical instruments and as many other pure offerings as you can, either the actual materials or just drawings.

To obtain the action of pacification, arrange a round torma⁶⁵ made of white-colored offering substances approximately in front of the mandala for the Great Compassionate One. To its right, place a red torma for the Dharma protector⁶⁶ and to its left, a white torma for the owner of the place,⁶⁷ in the usual shapes.

On a stand in front of the mandala, place a white vase with the proper characteristics⁶⁸ upon a heap of flowers or on a drawing of an eight-petalled lotus. Around the neck of the vase tie a white silk or white cloth that is new and undamaged. Fill the vase about two-thirds full with clear water. Put the following twenty-five ingredients in the water: the five scents – white and red sandalwood, nutmeg, camphor, and Kashmiri saffron; the five medicines – heart-leaved moon seed, Indian salamin, salep orchid, cuttlefish bone, and white sweet flag root; the five jewels – gold, silver, pearl, lapis lazuli, and coral or conch shell; the five grains – barley, rice,

wheat, lentils, and sesame; and the five outer nectars – honey, white crystal sugar, curd, milk, and butter. Adorn the mouth of the vase with a branch from a fruit tree or one with milky sap.

In front of the vase, arrange the two waters and the five objects of enjoyment starting from the right side when viewed from the vase. In front of that, place the offerings for the self generation starting from one's own right. The offerings for the merit field should be arranged like those for the front generation (i.e., starting from the right side of the front generation, or one's own left).

The Stages of the Ceremony

Manjughosha Kashmiri Punya Shri wrote:

Initially perform ablution, take the restoring
and purifying ordination,
Invoke the merit field, do prostrations and so forth,
Confess negative actions, and recite the (*Dharani of*)
Immaculate Morality:
These are the five preparatory practices.

Meditate on the self generation and recite the heart mantra,
Establish the front-generation, then recite the long dharani,
Make offerings and praise, and offer the tormas:
These are the six practices of the actual body.

Dedicate, request forgiveness, and perform
the two ablutions,⁶⁹
Request (the deities) to reside continually or to depart,
depending on the circumstances,
And having performed these actions, gather the mandala:
These are the five final practices.

These points are known as the sixteen “principal practices”⁷⁰ and can be condensed into three: the preparatory ceremony, the actual ceremony, and the concluding ceremony.

Appendix 2

Notes about the Mahayana Ordination

from the root text
by the Seventh Dalai Lama

Having thus taken (the Mahayana restoring and purifying ordination in the context of the fasting ceremony) one time in the presence of the Guru, it is taught that afterwards one can also take it in the presence of holy objects such as statues and so forth. When taking the ordination in that way, wash, perform the commitment mudra, prostrate to the buddhas along with their children, offer one's body, take refuge, and generate the mind of bodhichitta as was set forth previously. Then, while mentally identifying the holy object as the actual Great Compassionate One, do three prostrations.

Recall well the motivation of bodhichitta, recite the ceremony of granting the ordination three times as explained before, leaving out the phrase "Master, please pay attention to me," and imagine receiving the ordination upon completion of the third (repetition). Then leaving out the phrases "This is the method" and "Excellent," do as before saying, "From now on, I shall not kill..." through the dedication prayers.

Such vows have come to be called the "Mahayana Restoring and Purifying Ordination."⁷¹ The meaning of that expression is mentioned in the *Auto-commentary of the (Abhidharma)kosha*⁷² in the

context of the *Pratimoksha Approaching Ordination*⁷³ (i.e., the Hinayana twenty-four-hour vows) wherein that ordination is called ‘restoring and purifying’⁷⁴ due to restoring the virtuous roots of those with small or inferior roots of virtue and purifying their faults and downfalls:

It is called restoring and purifying because of bringing about a restoration of the virtuous roots of those with small roots of virtue. It is restoring and purifying since it is set forth in the scriptures that “Since it brings about a restoration of the mental roots of virtue, so it is claimed that ‘the Bhagavan explained it is restoring and purifying.’”

This is like the teaching in the *One Hundred Activities* about Vinaya⁷⁵ where it is called “restoring and purifying” due to restoring and purifying the three higher trainings of morality, concentration, and wisdom:

It restores and purifies all three trainings.

The number of branches to be safeguarded is taught in the *Abhidharmakosha*⁷⁶ as:

The branches of morality, conscientiousness, and ascetic conduct: four, one, and likewise three, respectively.

In the case of the pratimoksha approaching ordination, there are eight (branches). These are:

the four branches of (morality) that avoid:

1. intentionally taking the lives of living beings, from an ant upwards;
2. taking ungiven materials owned by others, from the leaves of trees upwards;
3. unchaste behavior;
4. lying;

the branch of conscientiousness that avoids:

5. all types of intoxicants;

the branch of ascetic behavior that avoids:

6. dancing, etc. and garlands, etc., i.e., avoiding dancing, singing, making music, and so forth with a reckless mind devoid of a Dharma purpose, such as worshipping the Rare Supreme Ones (the Triple Gem), wearing garlands and ornaments not usually worn, and applying perfume to the body and so forth with attitudes such as recklessness and attachment;

the branch of ascetic behavior that avoids:

7. great or high seats and beds; i.e., avoiding sitting without Dharma purpose on great seats and beds made of expensive materials, such as jewels, or on high seats or beds higher than one cubit, including those of inferior materials, such as wood;

the branch of ascetic conduct that avoids:

8. food at the wrong time; i.e. avoiding the consuming of beverages, such as curd, whole milk, etc., and solid foods, such as boiled rice, porridge, etc., after midday.

The presentation of the first four of the eight as the branch of morality, the fifth as the branch of conscientiousness, and the remaining three as the branch of ascetic conduct is also the same here in the context of the “Mahayana Restoring and Purifying Ordination”; however, a bodhichitta motivation is unnecessary as a branch of generating the vows in the context of the pratimoksha. Therefore, if someone with the vows of renunciation⁷⁷ were to take the eight-branched approaching ordination, they would indeed give up the higher ordination; whereas the restoring and purifying ordination in this context is a Mahayana ordination and is suitable to be taken also by bhikshus, etc. who are under the jurisdiction of the rules formulated by Buddha.

It is a Mahayana ordination since it is taught in such tantric texts as the *Tantra of the Detailed Ceremony of Amoghapasha*,⁷⁸ *Medicine Sutra*, etc. and also because of the motivation for taking it, as the definite necessity for it to be taken with bodhichitta motivation can be understood from the words of the ceremony granting the ordination, such as: "...for the welfare of all sentient beings..." and so forth and "in order to definitely realize unsurpassed, perfectly complete enlightenment..." and so forth.

Therefore, even on other occasions unrelated with the fasting ceremony, if someone with or without the vows of renunciation takes the Mahayana ordination in the presence of the Guru or holy object according to the ceremony explained above and safeguards it, especially great benefits will arise.

Appendix 3

Alternate Prayers for the Beginning of the Session

Any of the following prayers can be recited in place of, or in addition to, the Request to the Lineage Gurus:

- Songtsen Gampo's Prayer (this page)
- Praise and Prayer to Noble Avalokiteshvara Bringing Forth the Rains of Happiness and Well-Being (p. 150)
- The Foundation of all Good Qualities (p. 157)
- A Direct Meditation on the Graduated Path, Containing all the Important Meanings (p. 161)
- Request to the Supreme Compassionate One (p. 163)

Songtsen Gampo's Prayer

If you keep Compassion Buddha, who is enriched with supreme power, in your mind, you will be protected from all dangers.

NAMO GURU LOKESHVARAYA

Universal being enriched with supreme power, please look at me with compassion.

Perfect, pure treasure of compassion, please be my guide and save me.

I request the transcendental, sublime Compassionate-Eyed One:
Please be my captain, liberating me
From the great oceans of beginningless samsara.

When I am obscured by the darkness of ignorance,
Please be my illuminating light, Compassionate-Eyed One.

When I have a blazing fire of anger towards my enemies,
Please be the waterfall that extinguishes it,
Compassionate-Eyed One.

When I have violent waves of attachment towards my friends,
Please help me realize the ultimate nature,
Compassionate-Eyed One.

When I am bound to my possessions by the knot of miserliness,
Please be my manager of giving, Compassionate-Eyed One.

When I am intoxicated by the five poisonous delusions,
Please be my King of Medicine, Compassionate-Eyed One.

When I am disturbed and frightened at the time of death,
Please show me your face introducing self-nature,
Compassionate-Eyed One.

When I am surrounded by the karmic messengers of Yama,
Please be my refuge and guide, Compassionate-Eyed One.

When I am traveling the unknown, dangerous path of
the intermediate state,
Please be my close relative, Compassionate-Eyed One.

When I am seeking and wandering indefinitely,
Please take me to the pure land, Compassionate-Eyed One.

When I am experiencing the suffering of karma in the womb,
Please put a tent of light for me, Compassionate-Eyed One.

When I have taken the body of an unknowing baby,
Please be my virtuous friend, Compassionate-Eyed One.

When I always visualize you on my crown, make offering
and pray to you,
Please be my root Guru, Compassionate-Eyed One.

When I meditate on and praise you,
Please be my mind-sealed deity, Compassionate-Eyed One.

When I experience bad conditions, outer and inner obstacles,
Please be my Dharma protector and pacify them,
Compassionate-Eyed One.

When my mind is tormented by ill health, hunger, thirst and poverty,
Please grant the attainment of all my wishes,
Compassionate-Eyed One.

When I request with the continual sound of the six syllables,
OM MANI PÄDME HUM, embracing your ears,
Please always look at me with compassion, Compassionate-Eyed One.

Now return to the Instantaneous Generation, p. 39.

Praise and Prayer to Noble Avalokiteshvara Bringing Forth the Rains of Happiness and Well-Being

Homage to Arya Lokeshvara!

The compassion of all the conquering buddhas of the ten directions,
Numbering as many as the atoms of the countless worlds,
As deep as an ocean and attached, completely attached,
to living beings,
From which was born that perfect splendor of wonderful qualities,

Renowned as Avalokiteshvara, the great guide,
 The jewel mountain upon whom we should all rely:
 To you I bow.

Upon a mandala replete with the light of the moon,
 Your feet like pure lotus petals stand together in the center
 of a pure and fresh lotus.
 In the world you radiate with perfect clarity like the moon when full.
 Seeing you, the heart is relieved of all pain
 And great joy is spread everywhere.

Though your compassion is as cool as the touch of snow,
 It nevertheless burns away the hordes of demons.
 Though your wisdom is far beyond phenomena characterized by signs,
 Mandalas of detailed elaboration nevertheless appear to it.
 Though you have crossed over samsara,
 You constantly show birth in the three realms.
 The wise are amazed at such illusion-like activities.

Permeating all phenomena, you are the orb of the sky
 on a clear autumn night,
 Relied upon constantly by all fortunate beings, you are
 the uncomplaining great earth.
 Dispelling the darkness of ignorance of the entire world,
 you are the blazing sun.
 Soothing the torment of the mind burned by anger, you are the moon.

You show the mandala of your beautiful face like a fully-bloomed
 white lotus.
 As white as rock crystal and a pure conch shell, you possess
 the beauty of youth.
 In the midst of limitless and vast clouds of offerings,
 You enjoy magical play with the liberating goddess,
 Radiant amid an entourage of countless sugatas, bodhisattvas,
 and wrathful deities.

All those who have fallen to the wretched states of being,
 Tormented by the myriad sufferings brought on by fire, water,
 pernicious fortune, the wrath of kings, and the like,
 Are drawn up one after the other by your rays of light,
 As if they were being bathed by the moon,
 And brought to enjoy the supreme bliss of the gods.

Your fragrant braids of hair tied up upon your head blend with
 the blue light of the sky;
 The mighty Buddha Amitabha sits beautifully in its center
 as your lineage crown;
 Your right hand in the mudra of giving, from whose fingertips
 constantly fall
 Drops of white nectar like shining pearls that soothe the torment
 of the hungry ghosts.

Your left hand resting upon your hip in graceful pose,
 A beautiful and pure form prostrated to by Brahma, Indra,
 and other arrogant gods.
 You are, therefore, the Mighty One of the World.
 You reveal a thousand other hands adorned with mudras
 of the wheel, the lotus, the arrow, the bow, and so on.
 Possessing a thousand eyes, you show perfectly eleven
 beautiful faces.

To some you emanate as Singhanada, the leader
 of the malicious nagas,
 And to others you are Amoghapasha, Nilakantha, and so forth.
 At times you are Hayagriva, the destroyer of hindrances
 and lord of the wrathful.
 Sometimes you are black Mahakala, and others who shatter
 the three worlds,
 But your mind never strays from compassion.

The vast expanse of worlds that stretches throughout space knows
no end,

Yet you emanate as many forms as there are living beings
in these worlds,

All of which is done without the thought to move even a single hair.
Like rain falling from the clouds, you have no deliberation.

You have left behind all words that do not in any way serve
living beings.

Your unending melody of speech in tune with the mentality
of each being

Teaches pathways of Dharma greater in number than the drops
in an ocean.

Those whose ears receive your speech will dwell perfectly
within your words.

Like the singing of a beautiful youth that blends with the sounds
of the many-stringed vina of the celestial musicians,

Your words delight the mind, but will destroy the desires
of the desirous.

Like the thunder that roars through the sky, your speech resounds
far and high,

And yet for those struck by fright, their fear is at once reduced
to mere words.

When you turn the wheel of the Dharma

In a voice of high and pure tones endowed with every quality

In order to liberate those wandering in samsara, constantly trapped
by unstable birth and death,

You have already perfected the features of the speech
of the buddhas of the past, present, and future.

Therefore, as master of peerless qualities of speech,

You are renowned as the Guru of all worlds.

Living beings love themselves, and yet sometimes, out of anger,
They are intent on killing themselves.

You, however, constantly look upon living beings

As a mother would look upon her only child.

Long ago, your mind cast away even the tiniest thought
of doing harm to others.

The love, therefore, that those like me have for themselves
Cannot come anywhere near a fraction of your compassion.

Your never-ceasing peaceful gaze is as calming as being bathed
In the scented waters of camphor, sandalwood, and vetiver grass.
One part of your eyes is forever fixed on the six types of living beings,
And yet, your mind, resting in the dharmadhatu,
Where all proliferation of experience and appearance has dissolved,
Is constantly embraced by the supreme bliss, with all
movement stilled.

To such a mind, I prostrate.

I pray that the rains of your nectar will cool the hot hells
Where beings are burned alive by flames that blaze on all sides,
Where murderous butchers surround and terrify them,
Their mouths agape, their eyes red and staring,
Where others are boiled like grains of wheat in vats of molten copper.
I pray that your warm touch protects those in the cold hells,
Where flesh and bones are torn apart by the cold.

I pray that you send forth the nectar rain of food and clothing
to hungry ghosts,
Whose stomachs are the size of mountains, and yet whose throats
are blocked,
Whose limbs are as thin as veins, whose bodies are emaciated
and covered with dust,
With sparks flying from their limbs where their joints rub together,
For whom merely looking at water causes it to dry up,
And who are constantly weary and tormented by thirst.

For animals who will even throw away their precious lives
 In pursuit of the tiny happiness of just a morsel of food,
 Who have no way of developing virtue and reducing non-virtue,
 Who are ugly in shape and color and consequently of low merit,
 I pray that you grant them the ability, quickly, to remember virtue,
 And that they will be able to live a life of happiness.

Even the delights and pleasure of the celestial king, Brahma,
 Enjoyed within divine mansions that radiate with jewelled light,
 Will one day, through the force of transience, fade away,
 And he too will plunge into the fires of hell,
 Where even his bones and marrow will be burnt away.

The young gods who lie on soft beds that bring pleasure to the touch
 And who play and frolic in the beautiful pleasure gardens
 Will one day drink boiling molten metal,
 And be dragged across ground strewn with sharp iron thorns.

Those that are high will quickly become lowly servants fit only
 to be kicked.

Like the flowers at the end of autumn, this time of youth
 will soon fade.

Like enjoying a borrowed ornament, this wealth will definitely
 disappear in time.

Like a flash of lightning, even my life appears only for a moment.
 The world after this one is far from the one we are used to,
 And it is I alone who must wander in its dense darkness.

And so it is that in this terrifying state of samsara,
 The deception of the mental afflictions will ultimately let us down.
 I beg that you lift us with the hand of compassion from this ocean
 of suffering.

It is true that the teachings of the Buddha are a tradition
 well-established in this land surrounded by snowy mountains,

But most Dharma practitioners are shorn of the clothes of ethics,
And like naked wanderers, have abandoned all shame.
They befriend lay people, look toward them,
And engage in acts looked down upon by the wise.
Alas! The sun of the sacred Dharma has almost set between
the mountains.

The powerful eagerly pursue their own desires,
Fight among each other, and mistreat the weak.
The poor are constantly in servitude,
And cannot even find meager food.
In such a dreadful state of degeneration,
If we were to be ignored by you, Noble One,
Then what did your promise of the past mean?
Who can your subjects turn to for refuge?

Even your own name is blessed.
Whoever hears it will be freed from fear.
Those who keep your name in mind will reap fruit similar
to performing devotions to countless buddhas.
This has been taught by the great sage with words of truth,
And so with great hope we make a prayer that you,
Great Protector,
Who have left behind the mind that is distracted elsewhere,
Will rescue these desperate sentient beings.

I pray that all living beings devote themselves to the Three Jewels,
That they have faith in cause and effect and follow always
the path of Dharma.
I pray that with countless wrathful and peaceful magical
emanations,
All perfectly suited to the various types and merits of living beings,
You bring happiness to all dear friends
Who have fallen into this dreadful state of samsara.

May I, too, who have great devotion to you,
 Have the stainless intelligence that knows the truth
 of the way things are,
 As well as a complete disenchantment with samsara,
 And may I strive over many lives to work for others with compassion.
 May I attain the perfection of wisdom whose power will crush
 all maras;
 May I dwell in the ways of the pure and joyful Dharma,
 And nourish living beings over a long time.

I am one of low intelligence, but the milk lake of faith in my mind
 Has risen up to produce these animated and beautiful white bubbles
 That is this garland of words of exultation and lament.
 Whoever reads, hears, or recalls it,
 May they all be freed from the taints of wrong deeds,
 And be cared for in the Potala pure land by that great
 and supreme conqueror, Avalokiteshvara.

Now return to the Instantaneous Generation, p. 39.

The Foundation of All Good Qualities

YÖN TÄN KÜN GYI ZHIR GYUR DRIN CHÄN JE

**The foundation of all good qualities is the kind and perfect,
 pure Guru;**

TSHÜL ZHIN TEN PA LAM GYI TSA WA RU

Correct devotion to him is the root of the path.

LEG PAR THONG NÄ BÄ PA DU MA YI

By clearly seeing this and applying great effort,

GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB

Please bless me to rely upon him with great respect.

LÄN CHIG NYE PÄI DÄL WÄI TEN ZANG DI

**Understanding that the precious freedom of this rebirth is
 found only once,**

SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ
Is greatly meaningful, and is difficult to find again,
NYIN TSHÄN KÜN TU NYING PO LEN PÄI LO
Please bless me to generate the mind that unceasingly,
GYÜN CHHÄ ME PAR KYE WAR JIN GYI LOB
Day and night, takes its essence.

LÜ SOG YO WA CHHU YI CHHU BUR ZHIN
This life is as impermanent as a water bubble;
NYUR DU JIG PÄI CHHI WA DRÄN PA DANG
Remember how quickly it decays and death comes.
SHI WÄI JE SU LÜ DANG DRIB MA ZHIN
After death, just like a shadow follows the body,
KAR NAG LÜ DRÄ CHHI ZHIN DRANG WA LA
The results of black and white karma follow.

NGE PA TÄN PO NYE NÄ NYE PÄI TSHOG
Finding firm and definite conviction in this,
THRA ZHING THRA WA NAM KYANG PONG BA DANG
Please bless me always to be careful
GE TSHOG THA DAG DRUB PAR JE PA LA
To abandon even the slightest negativities
TAG TU BAG DANG DÄN PAR JIN GYI LOB
And accomplish all virtuous deeds.

CHÄ PÄ MI NGOM DUG NGÄL KÜN GYI GO
Seeking samsaric pleasures is the door to all suffering:
YI TÄN MI RUNG SI PÄI PHÜN TSHOG KYI
They are uncertain and cannot be relied upon.
NYE MIG RIG NÄ THAR PÄI DE WA LA
Recognizing these shortcomings,
DÖN NYER CHHEN POR KYE WAR JIN GYI LOB
**Please bless me to generate the strong wish for the bliss
of liberation.**

NAM DAG SAM PA DE YI DRANG PA YI

Led by this pure thought,

DRÄN DANG SHE ZHIN BAG YI CHHEN PO YI

Mindfulness, alertness, and great caution arise.

TÄN PÄI TSA WA SO SOR THAR PA LA

The root of the teachings is keeping the pratimoksha vows:

DRUB PA NYING POR JE PAR JIN GYI LOB

Please bless me to accomplish this essential practice.

RANG NYI SI TSHOR LHUNG WA JI SHIN DU

Just as I have fallen into the sea of samsara,

MAR GYUR DRO WA KÜN KYANG DE DRA WAR

So have all mother migratory beings.

THONG NÄ DRO WA DRÖL WÄI KHUR KHYER WÄI

Please bless me to see this, train in supreme bodhichitta,

JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB

And bear the responsibility of freeing migratory beings.

SEM TSAM KYE KYANG TSHÜL THRIM NAM SUM LA

**Even if I develop only bodhichitta, but I don't practice
the three types of morality,**

GOM PA ME NA JANG CHHUB MI DRUB PAR

I will not achieve enlightenment.

LEG PAR THONG NÄ GYÄL SÄ DOM PA LA

With my clear recognition of this,

TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB

**Please bless me to practice the bodhisattva vows
with great energy.**

LOG PÄI YÜL LA YENG WA ZHI JE CHING

Once I have pacified distractions to wrong objects

YANG DAG DÖN LA TSHÜL ZHIN CHÖ PA YI

And correctly analyzed the meaning of reality,

ZHI NÄ LHAG THONG ZUNG DU DREL WÄI LAM

Please bless me to generate quickly within my mindstream

NYUR DU GYÜ LA KYE WAR JIN GYI LOB

The unified path of calm abiding and special insight.

THÜN MONG LAM JANG NÖ DU GYUR PA NA

Having become a pure vessel by training in the general path,

THEG PA KÜN GYI CHHOG GYUR DOR JEI THEG

Please bless me to enter

KÄL ZANG KYE BÖI JUG NGOG DAM PA DER

The holy gateway of the fortunate ones:

DE LAG NYI DU JUG PAR JIN GYI LOB

The supreme vajra vehicle.

DE TSHE NGÖ DRUB NAM NYI DRUB PÄI ZHI

At that time, the basis of accomplishing the two attainments

NAM DAG DAM TSHIG DOM PAR SUNG WA LA

Is keeping pure vows and samaya.

CHÖ MA MIN PÄI NGE PA NYE GYUR NÄ

As I have become firmly convinced of this,

SOG DANG DÖ TE SUNG WAR JIN GYI LOB

Please bless me to protect these vows and pledges like my life.

DE NÄ GYÜ DEI NYING PO RIM NYI KYI

Then, having realized the importance of the two stages,

NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI

The essence of the Vajrayana,

THÜN ZHII NÄL JOR CHHOG LÄ MI YEL WAR

**By practicing with great energy, never giving up
the four sessions,**

DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB

Please bless me to realize the teachings of the holy Guru.

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG

Like that, may the gurus who show the noble path

TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING

And the spiritual friends who practice it have long lives.

CHHI DANG NANG GI BAR DU CHÖ PÄI TSHOG

Please bless me to pacify completely

NYE WAR ZHI WAR JIN GYI LAB TU SÖL

All outer and inner hindrances.

KYE WA KÜN TU YANG DAG LA MA DANG

In all my lives, never separated from perfect gurus,

DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING

May I enjoy the magnificent Dharma.

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ

By completing the qualities of the stages and paths,

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

May I quickly attain the state of Vajradhara.

Now return to the Instantaneous Generation, p. 39.

A Direct Meditation on the Graduated Path Containing all the Important Meanings

Essence encompassing all the buddhas,
 Originator of all the holy Dharma of scriptures and realizations,
 Principal of all those aryas intending virtue,
 To the glorified holy gurus, I go for refuge.

Please, Guru, bless my mind to become the Dharma,
 The Dharma to become the path,
 And to not have obstacles to the path.

Please bless me until enlightenment is achieved,
 Like the youthful Norsang and Bodhisattva Always Crying One,
 To be able to devote to the virtuous friend with pure thought
 and action,
 See whatever is done as pure,
 And accomplish whatever is said and advised.

This is how to rely on the virtuous friend, which is the root of the path to full enlightenment.

Please bless me to see that this greatly meaningful body with eight freedoms and ten richnesses is difficult to find and easily perishes,

That action and result are so profound, and the suffering of the
evil-gone transmigratory beings is so difficult to bear,
And therefore to go for refuge from the depths of my heart
to the Three Rare Sublime Ones,
Abandon negative karma, and accomplish the practice of virtue
according to the Dharma.

This is the graduated path of the lower capable being.

Please bless me to see that in dependence upon that,
Even though I achieve the mere higher rebirth of a deva or human,
I will have to experience suffering endlessly in this samsara
Because of not having abandoned, and being under the control of,
the disturbing thought obscurations.
And therefore, by reflecting well upon the way of cycling in samsara,
Be able to follow continuously day and night the path of
the three types of precious higher trainings,
Which is the principal method liberating from samsara.

This is the graduated path of the middle capable being.

In dependence upon that,
Even though I achieve mere liberation,
Please bless me to see that
There is no sentient being of the six types
That has not been my father and mother.

And therefore, thinking I must fulfill their purpose,
May I be able to reverse the mind seeking the lower happiness
of nirvana,
And by way of equalizing and exchanging myself for others,
Generate the precious mind of enlightenment, bodhichitta,
And follow the conduct the sons of the Victorious Ones,
the bodhisattvas,
The six paramitas, and so forth.

This is the graduated path of the great capable being.

By having trained my mind in the common path like that,
 Experiencing the sufferings of samsara for a long time
 will not upset me.
 By regarding sentient beings with extraordinary unbearable
 compassion,
 Please bless me so that I may enter the quick path
 of the Vajrayana teachings,
 Protect my vows and samaya more than my life,
 And quickly accomplish the unified Vajradhara state in one brief
 lifetime only of this degenerate time.

This is the graduated path of the secret mantra vehicle of the greatest capable being.

Now return to the Instantaneous Generation, p. 39.

Request to the Supreme Compassionate One

NAMO GURU LOKESHVARAYA

Praise to the beautiful four-arm lord of the world,
 Sublime embodiment emanating from the unity of all
 the victorious ones of the three times;
 Possessor of all knowledge and holder of the lotus,
 Your immaculate feet beautifully ornament my crown.

May the karmic pollution of myself and others be washed away
 By the cool tear of your compassion, great loving protector,
 Sole refuge of pitiful, transmigrating beings who have no guide.
 You generated bodhichitta first and then reached
 the extreme limit.

O merciful one, please behold with your compassionate eye
 The beings of the evil-gone, caught in realms difficult to escape,
 Experiencing the individual results of evil actions,
 As hell beings or pretas, amongst animals, asuras, and so on.

Behold with compassion the thoughtless ones who return
empty-handed;
Even their high rebirth was without meaning.
Their human bodies were so rare and fragile, but their lives
were consumed only in suffering.
Amidst their endless actions the lord of death arrived.

Behold with compassion tough-skinned beings like me
Who maintain a religious manner but do not achieve
the great meaning,
Being overwhelmed by attachment, hatred, and the eight
worldly concerns,
Without having subdued our minds by observing cause and result.

With compassion, please lead (us) without refuge on the path.
For when (our) vision of this life fades,
The vision of (our) self-created karma arises as the enemy
in the bardo,
And (we) are taken on a precipitous route by Yama's messenger.

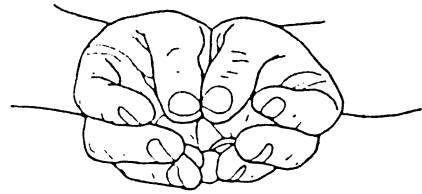
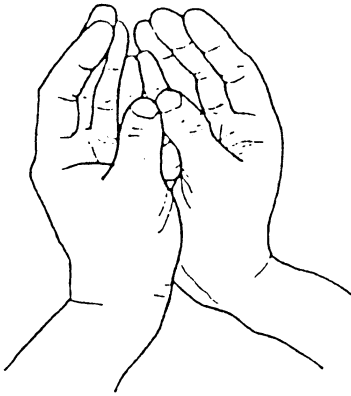
Look upon us with compassion, O Lama Chenrezig,
Mother attached by compassion to all sentient beings,
Who is the special sole refuge of the Snow Land.
May I and all others quickly attain your state of enlightenment.

Now return to the Instantaneous Generation, p. 39.

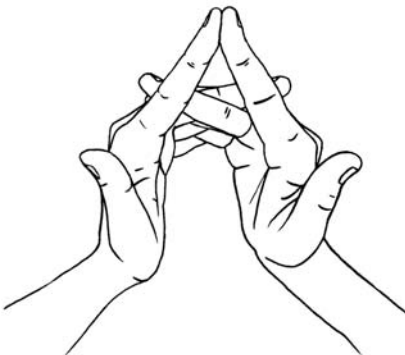
Appendix 4

Mudras for the Nyung Nä Practice

Mudra of the Lotus Family



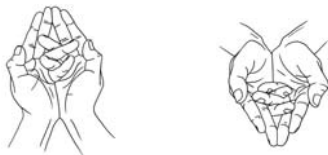
Invocation Mudra



Offering Mudras

Make the offerings along with the following mudras:

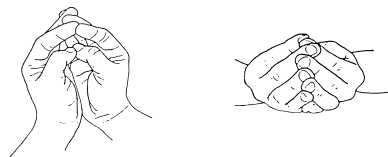
Mudra of drinking water: Interlace the little fingers and ring fingers between the palms. The middle fingers are straightened with the tips touching. Bend the index fingers to reach the top joint of the middle fingers. The thumbs rest on the side of the hand.



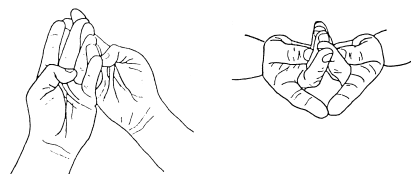
Mudra of foot bath: With the right hand fisted, make the index finger and thumb like pincers and having taken a flower from the vessel of the foot bath, gradually unravel the fingers. (The left hand remains below.)



Mudra of flowers: Interlace the fingers of both hands. Put the two index fingers in a single point inside the hands, formed in the manner of a bracelet. Place the thumbs, formed in the manner of a lotus, to the sides.



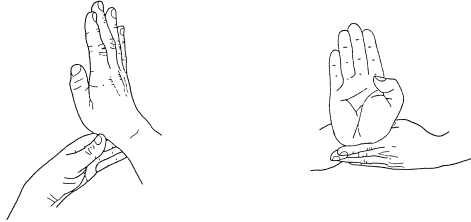
Mudra of incense: With the little, ring and middle fingers mutually joined, having bent the backs of the former (finger tips) near the nails (of the latter), extending the two index fingers in one direction (at an angle), place the two thumbs at the sides.



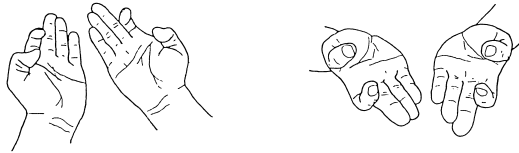
Mudra of lamps: Joining together the thumbs and middle fingers, straighten them with the hand made into a fist.



Mudra of perfume and divine scents: With the left hand lightly cupped to form a small bowl, place it just below the wrist of the right hand which is in (the mudra of) granting refuge.

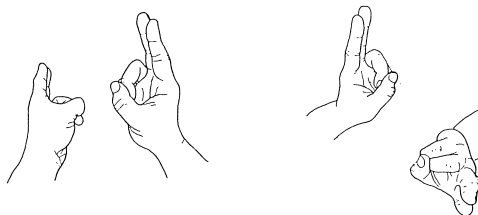


Mudra of divine food and divine tastes: Bend the forefingers slightly from palms of patience (i.e., cupped hands).



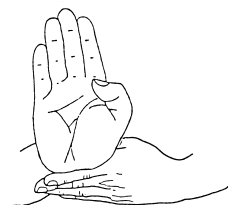
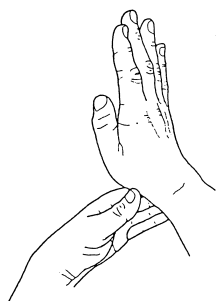
Note: there is no specific offering mudra for music mentioned in this text by the Seventh Dalai Lama or in the Great Exposition of Secret Mantra by Je Tsongkhapa.

General mudra for divine music, and divine sound:

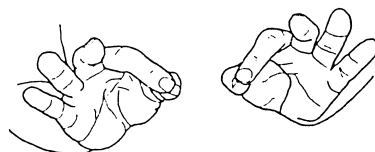
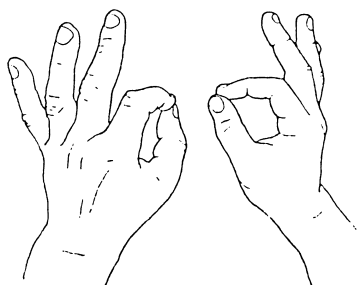


Note that the mudras for shapta, gandhe, and naividya double as mudras for shapta, gandhe, and rasa, respectively, when offering the five sense pleasures.

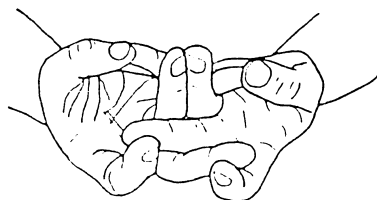
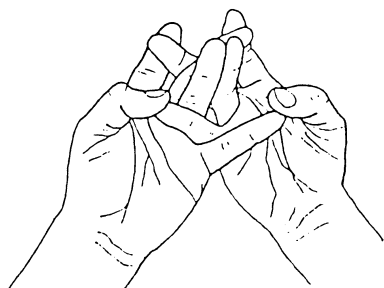
Mudras of divine forms:



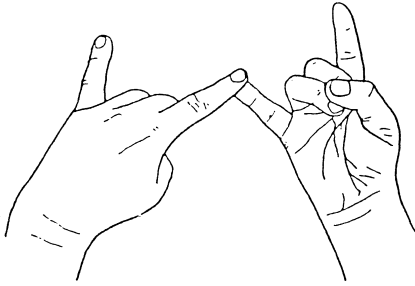
Mudras of divine tangible objects:



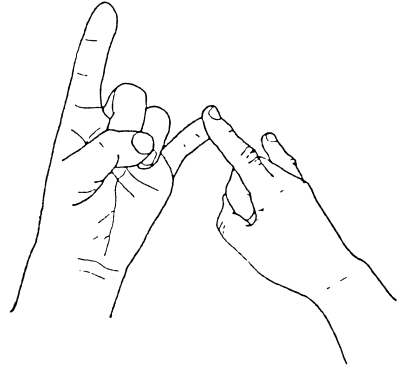
Mandala Offering Mudra



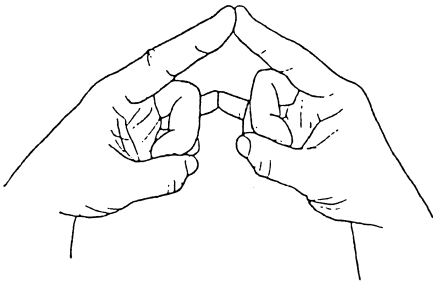
Mudras for the Absorption of the Wisdom Beings



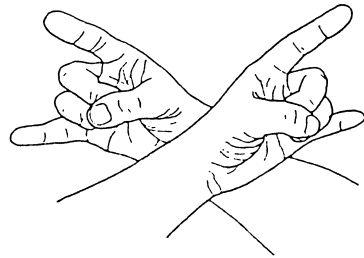
1. JAH



2. HUM



3. BAM



4. HO

Appendix 5

Modes of Meditation

from the root text by the Seventh Dalai Lama

With regard to such deity meditation, there are two modes of meditation, called “Concentration Meditation”⁷⁹ and “Stabilizing Meditation,”⁸⁰ both of which have to be done:

1. Concentration meditation contemplates successively on the six deities and visualizes successively the deity’s holy body, color, hand symbols, etc., engaging in many referent objects through many aspects.
2. Stabilizing meditation dwells on the holy body of the deity as (formerly) contemplated with concentration (meditation, but now) by way of a single aspect, not making much analysis.

In order that the operation of the mind remains inside particularly in the latter case (i.e., during stabilizing meditation), it is best if (the meditation can be) done in conjunction with the stopping of vitality and exertion⁸¹ or (in other words) stopping the arising and operation of the energy-winds.

On these occasions (of concentration and stabilizing), meditate vividly on the aspect of the deity, remaining free of the faults of mental sinking and excitement by way of skill in the methods of enhancing meditative stabilization, such as mindfulness, alertness, and so forth. Mindfulness remembers the objective support (i.e.,

the meditation object) by means of tightening, without losing, the mode of apprehension that observes the holy body of the deity. Alertness investigates whether or not one has come under the influence of mental sinking, excitement, and so forth. Further, not viewing it as something different from oneself, train in unifying the clear visualization of (oneself) as the actual Arya Great Compassionate One with an intense (divine) pride that thinks “(this is) I.” Although the clear visualization of oneself as the deity also appears as though it exists from its own side and is not merely imputed there by one’s mind, it is empty of existing like that.

For example, although the reflection in a mirror due to a face appears as (an actual) face, it is empty of (being an actual) face. The two, appearance and emptiness, arising together is called the yoga of non-dual profundity and clarity. As this is the final object of meditation of the lower tantra sets, practice it as much as possible.

Such meditation on the deity yoga of self generation by way of the six deities or the six enlightened ones was taught by the great master (Acharya) Buddhaguhya in (his) *Commentary on the Vidarana (Tantra)* through citing a quotation from the *Extensive Vajra-vidarana Tantra*:

Having first performed ablution,
 The yogi sits on the vajra cushion and then,
 With offerings and requests, meditates on the six deities.
 Empty, syllable, sound, form,
 Mudra, and sign are the six.

Appendix 6

Notes on Mantra Recitation

from the root text by the Seventh Dalai Lama

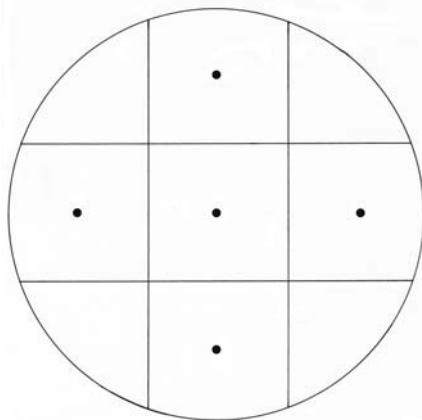
The explanation concerning the number of repetitions definitely being limited to 108 is from the viewpoint of the fasting ceremony. In contexts unrelated with that, such as a long divine approximation (retreat) and so forth, one can do whatever number of repetitions one is able to perform.

The mantra that is to be recited can be either the long dharani mentioned above, the essence mantra – from the point OM DHARA DHARA onwards (within the long dharani) – or even just the six-syllable (mantra, OM MANI PÄDME HUM). One should understand the methods by which one can remain unstained by the faults of mental wandering, yawning, sneezing, and so forth at the time (of mantra recitation) from the *Stages of the Path*⁸² and others of the Great Holder of the Vajra (Lama Tsongkhapa) and then put them in practice.

Appendix 7

Performing the Offering Bath

To perform the offering bath ablution ritual, hold a small mirror in space above a beautiful bowl. With the wet pointed end of the fruit tree branch from the action vase, draw a crosshatch on the mirror with the action vase water. Then, place four dots of water in the four cardinal directions and in the center. These symbolize Avalokiteshvara in the center and the four lords of the buddha families in the cardinal directions.



Then, placing the mirror in the bowl, perform the offering bath, pouring a small amount of saffron water from the action vase onto the mirror with each offering. When reciting the verse “Dry the Holy Bodies,” take in hand a clean cloth or kata and symbolically touch the four dots on the mirror, symbolizing drying each of the mandala deities in turn. When the offering bath is complete, pour the saffron water back into the action vase.

Appendix 8

Instructions

from the root text by the Seventh Dalai Lama

How to Conduct the Daily Sessions While Abiding in the Retreat

(In addition to) engaging in the activities of the session breaks with the divine pride (of being the actual deity), sessions must be performed three times on both the preparation and actual (days of the fasting ceremony).

In the first session, do exactly as explained above (in the text of the ceremony).

In the second session, first perform the ablution, recite the mantra, OM PADMA UDBHAVAYE SVAHA, and make the (commitment) mudra, then take refuge and generate bodhichitta with three repetitions of (the verses, “I go for refuge until I am enlightened to) the Buddha, the Dharma, and Supreme Assembly, With the thought desiring to liberate migrating beings,” and so forth.

Then perform everything as was previously explained, from the blessing of the merit field offerings, saying, “I instantaneously arise as the holy body of the Great Compassionate One, OM PADMANTAKRIT HUM PHAT, OM SVABHAVA SHUDDHA...” and so forth, (leaving out the blessing of the action vase), the merit field offerings, and the self- and front (generation practices), through the concluding ablution.

In the third session, do as in the second (session) and, in addition, at the conclusion of (the dedication, saying) “Due to this virtue may I quickly...” and so forth, perform an extensive expression of auspiciousness by way of either the expression of auspiciousness just above, composed by the great pandit, the omniscient Lozang Chökyi Gyältsän, or by any kind of auspicious verses. Then, until going to sleep, perform virtuous (actions) of body, speech, and mind as much as possible with the divine pride of the deity.

The Yoga of Sleeping

When going to sleep, imagine the clear visualization of oneself as the Great Compassionate One gradually melting into white light, absorbing into the heart (syllable) HRIH, and the HRIH gradually melting into light. Thinking that it is like a rainbow disappearing in the sky, go to sleep, keeping the mind within the state of emptiness, a clear light that is naturally empty.

If the mind is unable to settle on the view (of emptiness), yet one is able to go to sleep within a state of other special virtuous minds, such as faith in the meditational deity or the Guru, compassion, bodhichitta, and so forth, the sleep will have the special significance of becoming virtuous and so forth.

The Actual Day of Fasting and the Final Day

On the day of the actual (fasting session), rise early; when the lines (of the palms) of the hands can just be seen, perform the ablution and everything as before, from the mantra OM PADMA UDBHAVAYE SVAHA and so forth, the mudra, the thoughts of refuge and bodhichitta, and the taking of the restoring and purifying ordination in front of a holy object, until (the last line of the dedication prayer), “I shall set them in that state.” [Remember on this second day of total fasting that in addition to the usual eight precepts, one is also taking the precepts of complete fasting and total silence for the next 24-hour period.] Do the following two sessions just like the previous day.

Also, on the morning of the third day, except for the restoring and purifying ordination, the entire ceremony is as before. The number of dharani that must be recited are fewer than before and the “Po” Praise can also be recited merely five or seven times.

The Yogas of Eating and Abstaining From Speech

Thus, on the preparation day of practicing related with the fasting ceremony, one should give up tasting meat and alcohol, garlic and onion, radish, sesame and peas, pickled food, and anything polluted and, on one seat, take food based on the ‘three white (foods)’ (i.e., curd, milk, and butter).⁸³

When enjoying a meal, imagine that the food and drink are nectar. Then enjoy them either in the manner of offering them to oneself clearly visualized as the Great Compassionate One, or by visualizing the Great Compassionate One at one’s heart, in the nature of the condensation of all deities, and imagining offering to him.

Do not eat from bronze vessels, leaves, or the palms of the hands. After midday, besides enjoying molasses, white sugar, honey, and so forth, do not eat that which is taught in the texts on discipline (Vinaya) as “food of a suitable time,” such as curd, (whole) milk, fruits, and so forth. Having finished the midday meal on the first day, offer the last portion of your food to the pretas with the mantra: OM UCCHISHTA PANDI AH SHI BHYA SVAHA.

On the actual day, from dawn time onwards, one should cease talking and not eat a single grain or drink even one drop of water. Since I have not till now seen or heard of a clear trustworthy source, such as an Indian text, regarding the two different existing practices of casting out and not casting out even spittle, not having attained such certainty I think it is better not to swallow even spittle through reliance on the strict side of practice.

It would indeed be marvelous if, without words, only meditation on the ritual were to take place. However, when one is unable to do that, the mind, in conformity with the recited words, must

produce the ensuing visualization without being distracted. It is the same for all the preparation and actual (days of the ceremony).

Distribute a “morning porridge” (a thin gruel) once dawn has risen on the concluding day (i.e., the third day). When one does the fasting ceremony on successive days, there is indeed no fault of violating the precepts on the morning of the second preparation day whether the period of distributing the morning porridge is put before or after the restoring and purifying ordination. However, if one follows the lineage of practice of one’s gurus, one should do so sincerely. Nevertheless, if it is distributed before dawn has risen, there will be the fault of (eating) food after midday, hence that time period (the arising of dawn) must have been reached.

Mantra Recitation

Since the context of the recitation (of mantras) in the fasting ceremony is the same as in any approximation (retreat),⁸⁴ if one sleeps, yawns, sneezes, coughs, makes ordinary talk, or loses the lower winds and so forth, one should immediately wash the hands, squat down, and cease speech. Put one’s hands between the knees. Scoop up clean water in the palm of the left hand, then taking it with the fingers of the right hand, wipe the mouth many times and touch the individual places respectively, saying, “I touch (i.e., make ablution to) the mouth, nostrils, eyes, ears, mouth, hand, navel, and head.” After washing the mouth through drinking merely three sips of water, make ablution⁸⁵ to the lips just two or three times. Afterwards, again starting from the beginning of the count, repeat the recitation. Although one does not swallow the ablution water on the actual day of the fasting ceremony, there is no transgression.

Also, if another deity’s recitation is done due to non-conscientiousness, one should mentally make request (to one’s deity) and again repeat the recitation as before. Furthermore, it is taught in *The Great Exposition of Secret Mantra*:⁸⁶

The *Susiddhi Tantra* says that repetitions do not count when one is affected by obstructers, afflicted by illness, is too relaxed, non-conscientious, physically or mentally depressed, misses the prescribed time for the ceremony, is unrestrained or unclean. Also it explains that if bad dreams occur at night, repetitions done during the (next) day do not count unless one repeats the mantra of the lord of the family (explained below) a hundred times. It also says that though one might complete the entire count through repeating half in one place and half in another, all such repetitions are to no avail.

With regard to missing the time of the ceremony or repetition or doing it at a wrong time, the morning period is from the dawning of half of the sun until a full-length shadow is cast. At noon there is a period of eight or nine water-clocks (about three or three and one-half hours). The afternoon period is from when a full-length shadow remains until half the sun has set. Those are the periods of the day. The period of the beginning of night is from the setting of half of the sun through half the post-dusk time. The second period is from half dawn time until half of the sun appears.

It is important to know the explanations in Vajrabodhi's (text called) *Clear Realization* that activities of fierceness, invisibility, and so forth, as well as cemetery activities are performed from midnight on and that pacifications and so forth are performed at opposite times, for it says that repetitions performed at the wrong time do not count.

It is very important to understand the context of the approximation (retreat) of this (deity), and to put it into practice.

It was taught (in the preceding quotation) that the mantra of the lord of the family must be recited a hundred times when bad dreams occur. Here, that mantra can be any essence (mantra) of Avalokiteshvara himself, the lord of the Lotus family.

Benefits of Abiding in the Retreat

The benefits of properly performing such a ceremony (of Avalokiteshvara) are taught in the tantra called *The Dharani of the Eleven-Face Arya Avalokiteshvara*, saying:

By reciting this essence (mantra) of mine, one will attain the career of a bodhisattva, the compassion of all the conquerors called ‘the matrix of engaging exalted wisdom.’ For whoever is bound by fetters and whoever will meet with bondage, for all sentient beings who are in danger of water, fire, and the various kinds of suffering, this essence of mine acts as an abode, a protector, a refuge, and a friend. Even hateful harmers (*yaksha*) and cannibals (*raksha*) will be drawn by this essence of mine and, producing the mind of love and the mind of compassion, will be set in unsurpassed, perfectly complete enlightenment.

Bhagavan, this essence (mantra) of mine is thus a great miracle. If, by reciting it one time, even the four root downfalls (of the fully ordained monk) are purified and the five (negative actions of) immediate retribution are entirely purified, what need is there to mention, why ask about one who makes exertion in accordance with what was taught? If they will generate roots of virtue with regard to many hundred thousands times 100 billion times 10 million buddhas, what need is there to mention, why ask about, one who performs the recitations and is accomplished? All their wishes will be totally fulfilled as desired. If someone, for my sake, fasts on the fourteenth or fifteenth day (of the lunar calendar), they will neutralize cyclic existence of 40,000 eons.

Bhagavan, to retain my name is meaningful, exceeding that of (the names of) 100 thousand times 10 million buddhas. All sentient beings who retain my name will dwell in (the state

of) irreversibility, will be totally liberated from all illness, and will be totally liberated from all obstructions and faulty behavior of body, speech, and mind. If someone practices the ceremony properly, they will attain the enlightenment of a buddha as their reward.

And, (the benefits) are taught in the *Detailed Ceremony of Arya Avalokiteshvara Having One Thousand Arms and One Thousand Eyes* as follows:

If someone who retains this dharani-mantra upholds the eight bases of training (i.e., the restoring and purifying ordination) on the fifteenth day of the waxing moon (full moon), dresses in clean clothes, and in front of a stupa containing relics or before the holy body of Buddha makes a mandala of white sandalwood and there scatters various kinds of flowers, burns incense, and lights lamps, and generates respect for the Bhagavan Buddha; at that time, if this dharani-mantra is also recited a hundred and eight times, the Arya Bodhisattva Avalokiteshvara will reside in that mandala and whatever non-virtues and obscurations of actions there are, such as the (five negative actions of) immediate retribution and so forth, will be cleansed. The actions of the body, speech, and mind also will be totally purified. The strength of Buddha's single-pointed concentration also will be attained. The strength of empowerment by light rays also will be attained. The grounds and perfections (of the bodhisattva) also will be attained.

As taught in the above quotations and others, the benefits are exceedingly great. And since the Arya Great Compassionate One is himself the embodiment of the compassion of all the conquerors, he is close to achieved being out of the force of compassion for tormented migrating beings.

The (Sutra of the) White Lotus of the Holy Dharma teaches that offering to and approaching buddhas equal in number to as many grains of sand there are in sixty-two Ganges Rivers, and keeping in mind just the name of Arya Avalokiteshvara and making prostration to him merely one time are of equal benefit. Generating confidence in such statements of the scriptures and putting effort in this special meditational deity's approximation, the yoga with signs and without signs, one should strive to fulfill the temporal and ultimate aims for oneself and others, the supreme and common attainments (siddhis).

Appendix 9

Avalokīteshvara

Avalokiteshvara⁸⁷ means “lord who mercifully looks down upon the world.” In the definitive sense, Avalokiteshvara is the mind of great compassion of all the buddhas, hence the epithet, the Great Compassionate One. The various forms in which that enlightened compassionate mind manifests are also called Avalokiteshvara: meditational deities of the various tantras, such as the Eleven-Face Thousand-Arm Avalokiteshvara of this tantric practice; buddhas, such as Avalokiteshvara in his pure land; bodhisattvas, such as the disciple of Shakyamuni Buddha called Avalokiteshvara; and apparently human beings, such as the lineage of the Dalai Lamas of Tibet.



Avalokiteshvara Khasarpani

Appendix 10

Stories of the Nyung Nä Lineage Lamas

Bhikshuni Lakshmi

Bhikshuni Lakshmi (Gelongma Pälmo, in Tibetan) is the first in the lineage of this Nyung Nä practice. Avalokiteshvara passed this practice to Bhikshuni Lakshmi, a fully ordained nun and a great scholar, a female pandit. She then passed the lineage to other yogis and pandits.

Bhikshuni Lakshmi was born a princess, the daughter of the King of Oddiyana, (Orgyen, in Tibetan), an area in Pakistan that was previously Buddhist. Seeing the shortcomings of the householder's life, she took rabjung ordination, renouncing the householder's life. She then became expert in the five types of knowledge: logic, art, poetry, medicine and Dharma. She was also extremely strict in morality.

Due to past karma, Bhikshuni Lakshmi became sick with leprosy. Her body was in pain, and her mind also experienced much suffering. She lost the use of both her hands. Since she was unable to use her hands to eat, she had to eat like a dog, taking food straight into her mouth.

Her family and members of the king's entourage took her to a very isolated place, where medicinal grass grew, and left her there. Abandoned there, she cried and cried. She then had a dream in which King Indrabhuti, one of the eighty-four mahasiddhas, appeared and predicted to her, "If you practice Avalokiteshvara, you will quickly achieve sublime realization."

When Bhikshuni Lakshmi awoke from the dream, her pain had gone. She then recited OM MANI PÄDME HUM continuously, day and night. After some time, she got bored with the practice, and her mind became depressed. In a dream she then saw Manjushri, who advised her, “Go to Pundravardhana (*Li ka ra shing phel*, in Tibetan) and practice Chenrezig there. If you do that, after five years, you will have the same realizations as Tara.” Manjushri, giving her a blessed pill, then said, “This is for your attainment.” Manjushri then disappeared. She took the pill and then woke up. All her infected wounds had completely gone, like a snake had shed its skin.

On the road to Pundravardhana, seven dakinis of the lotus family offered to help bring her there.

At Pundravardhana, in front of a self-manifesting statue of Avalokiteshvara, Bhikshuni Lakshmi made a vow that she would not move from her seat until she had achieved sublime realization, enlightenment. She then did Nyung Nä practice on one seat, eating only one meal every two days and reciting the long and short Avalokiteshvara mantras. After she had done that for one year, she was completely healed of her leprosy.

Due to the power of the loving kindness and compassion in her holy mind, she was able to gather the eight great nagas, the ten guardians and all the maras under her control, and they all promised to become Dharma protectors. The eight great nagas made a commitment to be protectors of the lineage of Nyung Nä practice.

When Bhikshuni Lakshmi was twenty-seven years old, on the first day of Saka Dawa, the fourth Tibetan month, Tara appeared to her, and she achieved the first bodhisattva bhumi. Tara predicted to her that she would be the doer of all the buddhas’ activities.

On the eighth day of that month, she saw Amoghparsha and almost all the other Action Tantra deities and reached the eighth bhumi. The deities told her, “Bhikshuni Lakshmi, you will lead sentient beings to enlightenment through the yoga practice of Avalokiteshvara.”

In the early morning of the fifteenth day, she saw Thousand-Arm Avalokiteshvara with all the deities and mandalas of the four classes of tantra in the pores of his holy body. She also saw numberless pure lands.

Bhikshuni Lakshmi then said to Avalokiteshvara, “I bore so much hardship for twelve years to achieve you—why didn’t I see you before this? Why is it only now that I see you?”

Avalokiteshvara replied, “From the very first day I’ve always been with you, without separation. But because of your karmic obscurations, you didn’t see me.” Avalokiteshvara then blessed her. She then reached the tenth bhumi, and her holy body become golden in color.

Bhikshuni Lakshmi then engaged in tantric conduct, activities done just before achievement of enlightenment. According to one story, her whole body totally changed: she became youthful, like a sixteen year old, and extremely beautiful. Because she was a nun and lived near a monastery, the local people criticized her for not having pure vows.

To change the people’s non-devotional thoughts towards her, on the day of a special festival of Khasarpani, an aspect of Avalokiteshvara, Bhikshuni Lakshmi went to the market, where many people had gathered. With a curved knife, she cut off her own head and put it on top of a monk’s staff. Holding that, she flew up into the sky and danced among the clouds. She then came down on the ground again with her head still on the staff.

The people didn’t know that she was a pure nun and had high attainments. In order to prove it to them, Bhikshuni Lakshmi said, “If it’s true that I’m impure, which is what you people believe, my head won’t come back to my body. If I’m pure, the head will come back.” The moment she announced this to the people, her head came back and her body returned to normal.

When all the people gathered there saw this, all their non-devotional thoughts disappeared, and everybody developed incredible devotion. She brought everyone there into a state of devotion. All

those people, male and female, who saw her then achieved sublime realization and went from there to the pure land of Vajrayogini.

Externally, Bhikshuni Lakshmi was a fully ordained nun; internally, she was Tara; and secretly, she was Vajravahari.

Bhikshuni Lakshmi achieved enlightenment. The conclusion of the whole story is that she achieved Avalokiteshvara, the Buddha of Compassion.

Chandra Kumara

The next Nyung Nä lineage lama, Pandit Chandra Kumara (Dawa Shonnu, in Tibetan), was born in India in the brahmin caste. He became expert in the five types of knowledge, especially in logic and Sanskrit poetry.

One time he became sick with wind disease, or lung, and no matter what he tried, nothing helped. He then went to see Bhikshuni Lakshmi and asked her what he could do for his wind disease. She told him, “The reason you have wind disease is that in a past life you disturbed the Guru’s holy mind.”

She then said, “You should chant OM MANI PÄDME HUM and do confession practice.”

Pandit Chandra Kumara tried many things, but nothing helped his wind disease until he did Avalokiteshvara practice.

Bhikshuni Lakshmi then gave Chandra Kumara teachings on Eleven-Face Avalokiteshvara. Chandra Kumara practiced that and achieved mahamudra, the sublime realization, in that lifetime.

Jnanabhadra

Pandit Jnanabhadra (Yeshe Zangpo, in Tibetan) was born into the family of a king, but took the ordination of renunciation, then became expert in the five types of knowledge, including the inner knowledge of Buddhist philosophy.

Due to past karma, he developed a huge abscess. No matter what he tried, nothing helped. Thinking the abscess might be caused by spirit harm, he went to receive teachings on Yamantaka from a great yogi of Yamantaka, but when he tried to meditate on Yamantaka his sickness became three times worse. His whole body became covered with pus, and he was in unbearable pain. It was so painful that he couldn't bear anything to touch his body. When he went to bathe in a spring, the water of which normally helped heal wounds and other diseases, the water in the pool became so hot that it boiled, and he had to change the water.

He went to see many other great yogis, but nobody could help him. No matter what he tried, nothing benefited him.

Jnanabhadra then had the thought to go to see Pandit Chandra Kumara and request his help. When Jnanabhadra had this thought, Tara appeared to Chandra Kumara and told him, "In the past Jnanabhadra degenerated samaya with his guru, and his disease is the ripened result of that past karma. Nobody can heal him. He must pray to Avalokiteshvara."

The Guru, Chandra Kumara, and the disciple, Jnanabhadra, went together to a lake, where they invoked Bhikshuni Lakshmi and made requests to her. Bhikshuni Lakshmi then blessed Jnanabhadra, and just with that blessing, right in that moment, his disease completely disappeared. Jnanabhadra actually saw Bhikshuni Lakshmi in the form of Eleven-Face Avalokiteshvara, and there at that lake, Bhikshuni Lakshmi, in that manifestation, gave teachings on Avalokiteshvara to both Jnanabhadra and Chandra Kumara.

Jnanabhadra then received elaborate teachings on the method of attaining Avalokiteshvara from his guru, Pandit Chandra Kumara. He did Nyung Nä retreat for three months and meditated on Avalokiteshvara. He then achieved sublime realization, with his body becoming the actual holy body of Avalokiteshvara. In this way he achieved Avalokiteshvara.

Penyawa of Nepal

Penyawa, a Nepali yogi, is next in the lineage of this Nyung Nä practice. The previous lineage lamas were Indian pandits, but Pandit Penyawa was Nepali. He was born into a king's family and became supreme among the learned ones, expert in the five types of knowledge. He then received a prediction from Manjushri, who told him, "Penyawa, you should take teachings on Eleven-Face Avalokiteshvara from Pandit Jnanabhadra. If you then recite OM MANI PÄDME HUM for five years, you will see Avalokiteshvara."

After receiving this prediction, Penyawa went to India, where he received teachings on Thousand-Arm Chenrezig from Pandit Jnanabhadra. After that, he lived by begging for five years, and he then did a retreat on Avalokiteshvara. While doing the retreat, he actually saw Avalokiteshvara's holy face and received teachings directly from Avalokiteshvara. He then achieved the sublime realization of Avalokiteshvara. He achieved the rainbow body, which means his gross body became lighter and smaller and smaller, until it disappeared. He passed away in the rainbow body and went to the pure land.

Dawa Gyältsän

The next lineage lama is bodhisattva Dawa Gyältsän, whose story is very short. Unlike with the others, there is no detailed story about how he achieved Avalokiteshvara. He became famous, and it was commonly known that he was the actual Avalokiteshvara. There were many predictions and stories to prove this. Many learned beings and yogis, because of predictions from Avalokiteshvara, took teachings from bodhisattva Dawa Gyältsän and had profound realizations.

At Kytong, which is in Tibet but close to Nepal, there was an Avalokiteshvara statue called Kytong Lokeshvara. In the presence of that statue, Dawa Gyältsän made requests for seven days.

Avalokiteshvara then predicted to him, “You should save the sight of a hundred people. You should also build one hundred temples, repair one hundred dangerous roads, and offer food to one hundred fully ordained monks. If you do this, you will quickly achieve enlightenment.”

Dawa Gyältsän followed Avalokiteshvara’s advice and also helped many people who were in danger of dying to have long lives. Accumulating incredible merit by doing these things, he quickly achieved enlightenment.

One time bodhisattva Dawa Gyältsän went to Tsang, an upper region of Tibet, to give teachings on bodhichitta. During the teaching, Tsi Mara, a worldly protector, who was among the people, said to the bodhisattva, “Show some sign that you have attainments.”

Bodhisattva Dawa Gyältsän then showed the people a very clear eye in his palm, an eye that was actually looking. Everybody there saw this sign. Some people also saw bodhisattva Dawa Gyältsän in the form of Eleven-Face Avalokiteshvara, other people saw him in the form of Four-Arm Avalokiteshvara, and others saw him as the Two-Arm Avalokiteshvara, Hasrapani. Besides that, people saw him in various other aspects.

Also, because the bodhisattva showed signs of his attainment, even Tsi Mara himself generated much devotion and promised in front of Dawa Gyältsän that he would protect the yoga of Avalokiteshvara and help people practicing Nyung Nä.

After that many people generated incredible devotion to bodhisattva Dawa Gyältsän, with some of them offering confession of the negative karmas they had accumulated.

Nyíphug Chökyídrag

The next lineage lama is Drubchen Nyiphugpa, a Tibetan yogi born in the upper region of Tibet called Ngari. He took vows of celibacy, and by the time he was twenty-six, he was famous for being strict in moral conduct, learned and good-hearted.

After some time, Tara predicted to him in a dream, “Son of the essence, Avalokiteshvara has come to the inner country called Mangyul. You must go there, and you will then accomplish both works.”

In accord with Tara’s prediction, he went to Mangyul, where he met bodhisattva Dawa Gyältsän. Tara said that Avalokiteshvara had come to Mangyul because bodhisattva Dawa Gyältsän had come there.

When he met bodhisattva Dawa Gyältsän, Nyiphugpa made prostrations and then requested, “I would like to receive a teaching that has great meaning, is very easy to achieve and keeps one away from the lower realms forever.”

Bodhisattva Dawa Gyältsän then gave Nyiphugpa the teachings of Eleven-Face Avalokiteshvara. On bodhisattva Dawa Gyältsän’s instruction, Nyiphugpa went to Tagri, a place with snow mountains in northern Tibet. Without anybody knowing, he spent seven years there doing Nyung Näs, living on just five small pots of tsampa and chu-len, or taking the essence, pills.

After some time, sun beams spontaneously radiated from his palms, and there were many other signs that he had achieved great attainment, with complete control over the elements.

One powerful spirit from the place called Tago promised in front of great yogi Nyiphugpa to be the protector of the teachings of Avalokiteshvara.

Later, he flew up in the sky and went to a place called Nyiphug, or Sunny Cave. That is how this great yogi came to be called Nyiphugpa, which means Sunny Cave Being.

There Nyiphugpa made a statue of Shakyamuni Buddha, and he also built monasteries in that area. He himself transformed all the different people—architects, builders, artists—to do the work. With many of his own transformations, he built temples, monasteries and statues. He did amazing work for sentient beings in that area.

After Nyiphugpa had done Nyung Näs for a while, one day at dawn, he got severe pain in his eyes, as if they were going to fall out.

While he was in pain, a white man (a manifestation of Avalokiteshvara) appeared to him and explained, “Four hundred lives ago, you were born in the southern part of India and at that time you were a fisherman with a boat. The pain in your eyes is a result of your having blinded one big fish with an oar.”

At another time, Nyiphugpa’s right cheek became swollen and unbearably painful. Again, the white man appeared while he was experiencing the pain and explained the karma to him, “Nine hundred lives ago, you broke the right cheek of a buffalo with a stone, and this is the result. That is why your right cheek is now so swollen and painful.”

Great yogi Nyiphugpa continued to do Nyung Näs, even when his body was very weak, and especially on special days such as the eighth, tenth, fifteenth and thirtieth.

Avalokiteshvara predicted to great yogi Nyiphugpa that right after his death he would be born in Amitabha’s pure land and that he would achieve enlightenment there. When he was seventy-seven years old, he passed away on the eighth day, a silent day of a Nyung Nä, with many wonderful signs.

Trupa Dorje Gyälpo

Trupa Dorje Gyälpo, the next lineage lama, was born in a place called Suyul, in Kham, and was given the holy name Tsultrim Könchog. After he turned seven, he started to experience the results of his previous good karmas. From that day he met many yogis with great attainments, including his guru, Nyiphugpa. Afterwards, he took the vow of celibacy and became highly learned in the ways of practicing and actualizing the three vehicles. He also became expert and strict in vinaya practice.

Drubchen Nyiphugpa told him, “I will give you one Dharma practice that will be sufficient for you, one person.” His guru then gave him the initiation and teachings of Avalokiteshvara. Trupa Dorje Gyälpo then promised his Guru that he would do Nyung Nä practice until he died.

For five years he continuously did Nyung Näs in one place. When he was thirty-six years old, on the eighth day of the third Tibetan month, he saw Avalokiteshvara and Avalokiteshvara blessed him, with no separation of his holy body, speech and mind from the three doors of great yogi Trupa Dorje Gyälpo. At that time, Trupa Dorje Gyälpo achieved infinite knowledge and clear perception, as well as many psychic powers. He then did amazing work for sentient beings.

Trupa Dorje Gyälpo lived by begging. He never had the experience of putting a drop of alcohol or a piece of meat on his tongue. Throughout his life he did Nyung Nä practice continually, without a break. When he passed away, his holy body produced relics, tiny white pills, which were preserved in a stupa, though the Chinese probably later destroyed it. When people prayed in front of that stupa, relics were born and fell down from it.

Zhangtön Drajjig

The next lineage lama is Zhangtön Drajjig, who was born in a place called Trophur. On the day he was born, as he was coming out of his mother's womb, there were many earthquakes and frightening sounds of thunder. Drajjig means frightening sound (*dra* means sound, *jig* means frightening). This name was given to him because of the frightening sounds that happened at his birth.

Zhangtön Drajjig took vows of celibacy and lived purely in the lifestyle of the Kadampa geshe. He went around to different monasteries of the four traditions in Tibet to give answers in debate. All the learned monks in each monastery would debate with him, and he alone could give the correct answers. In this way he became famous as being very learned.

Zhangtön Drajjig established a monastery with five hundred monks. In order to develop the monastery, Tara made the prediction to him, "You must take teachings on Eleven-Face Chenrezig from bodhisattva Trupa. After you have practiced for three years

and four months, on the full moon night, in the third part of the night, you will see Avalokiteshvara surrounded by all the Action Tantra deities. In this way you will be initiated and blessed.”

Tara also predicted to him, “You, my son, without eating food offered with devotion or on behalf of dead people, should live in solitude. And if you are able to, you must do chu-len practice. If you can’t live on pills, you should live by begging and work for sentient beings.”

In accordance with the orders of his guru, Trupa Dorje Gyälpo, Zhangtön Dra jig built a monastery within three years. Right after he had finished it, he gave away all his material possessions, including his robes and his bed and bedding.

Zhangtön Dra jig then went to live on a high rocky mountain, where he did three months of Nyung Näs without anybody knowing. During this time he had such a high fever and incredible pain for seven days that he thought he was going to die. One day, around dawn, when he was in a light sleep, Avalokiteshvara explained to him, “Before, many lifetimes ago, you were born as an Indian fisherman, and you cooked fish alive in boiling water and ate them. Because of that, you experienced suffering in the boiling hot water hell for a hundred million years. Because you were touched by beams of light from my body, you passed away from that realm and were born in the human realm. After sixteen human lives, you made contact with me, and in this life you are being guided by me. Experiencing this disease has now purified the obscurations left over from that karma.” Avalokiteshvara then put his palm on Zhangtön Dra jig’s head and in that moment, he was relieved from the disease.

For three years Zhangtön Dra jig then practiced austerities and meditated on the graduated path of attaining Avalokiteshvara. Because his practice of austerities was extreme, wind disease arose so strongly that for seven days he was barely conscious and was unable to remember anything. To reduce the wind disease, he put the ashes of a particular bush in water, boiled the water and drank it. Sometimes he ate nettles to try to reduce the wind disease, and

at other times he ate the dried snot of shepherds. At one stage he lived for seven months without taking even a drop of water. He practiced severe austerities.

At the end of three years, he had very high attainment and was able to show the signs of various psychic powers: he was able to fly in the sky and reverse the flow of a river, for example.

When Zhangtön Drajig passed away, a large amount of relics came from his holy body and an image of Avalokiteshvara appeared on his tongue. The relics were placed in a stupa.

Jangchub Päl

The next lineage lama is Jangchub Päl, who is also known as Khenpo Tsidulwa. One prostration prayer to the Nyung Nä lineage lamas says:

I prostrate at the feet of Tsidulwa,
 Whose holy mind was pervaded by immeasurable energy
 of compassion.
 When meditating on bodhichitta,
 He saw his guru as inseparable from the yidam.

Tsidulwa was born in a place called Chöden. From when he was a child, he had incredible compassion for sentient beings, even lice. When he found lice on his body, he would call them his parents. When he was very young, the words would automatically come, “My parents—how pitiful!”

From when he was ten, Tsidulwa read and studied various sutra teachings. He then realized the many shortcomings of the dissatisfied mind of attachment, to the point that tears would come. He then got aversion to the attachment in his own mind and developed great fear of samsara. He prayed to be able to take the ordination of renunciation.

Whenever he saw or listened to a geshe explaining teachings, he would be extremely happy, and he would pray, “May I also be able to reveal Dharma to many sentient beings.”

He developed more and more aversion to ordinary, worldly life. Even though he prayed all the time to be able to receive ordination, he wasn’t able to do so for many years because of his parents and other reasons. However, when he reached the age of twenty-one, he left alone and went to receive ordination. He then read and listened to many teachings and reflected precisely on their meaning, becoming expert in the teachings of the three baskets. He also practiced extremely pure moral conduct, and his bodhichitta was fully developed. He quickly became famous for his learning, his strictness in moral conduct and his good heart. He mainly practiced vinaya, which means he mainly practiced subduing his mind, and then his body and his speech.

After receiving a prediction from dakinis in a dream, Tsidulwa built a monastery called Palden Dok Tho and established a community of more than a thousand monks.

His heart practices were Medicine Buddha and Tara. One night, in a dream, a blue-colored girl approached him and said, “Son of the essence, tomorrow you should go to see Zhangtön Drajjig and take him as your friend and helper. You should receive the oral transmission of the teaching Generating the Holy Mind from him. You will then be able to generate bodhichitta, and your work for sentient beings will flourish.” After saying this, Tara disappeared.

The following dawn, Tsidulwa left to see Zhangtön Drajjig, from whom he received the oral transmission of Generating the Holy Mind, as well as initiation of Eleven-Face Avalokiteshvara and advice on meditation practice, especially on how to do the approach retreat of Avalokiteshvara.

Zhangtön Drajjig then advised Tsidulwa, “The Dharma of the Noble Compassionate-Eyed One is a Dharma that can give enlightenment in one lifetime on one body. Do great, extensive works for other sentient beings.” He gave Tsidulwa all the teachings needed to

attain Avalokiteshvara, and Tsidulwa's holy mind was then completely satisfied by Dharma.

Having promised to do one thousand Nyung Näs, Tsidulwa left that place with great happiness. When he had finished three hundred nyung-näs, on the fifteenth day of the fourth month, he saw Avalokiteshvara, the Great Compassionate One, with a holy body of light, and Avalokiteshvara spoke to him.

In short, Tsidulwa accomplished Avalokiteshvara, and he then ripened many sentient beings and liberated them from samsara. He accomplished extensively the holy actions of Avalokiteshvara. After having done much work for the teachings and for the sentient beings, when he was eighty-two, Tsidulwa said, "For a while I will go into the presence of Maitreya Buddha. From there I will go to Sukhavati, Amitabha Buddha's pure realm." Having said this, he then passed away.

Dewa Chän

Tsidulwa handed down the Nyung Nä practice to a disciple called Gangchen Dewa Chän, who was born in a place called Dok Me, in the lower part of Tibet. He took the ordination of renunciation when he was seven and, until he was fifteen, he studied the Prajnaparamita scriptures. He also became expert in the vinaya teachings. The main meditation deities he practiced were Medicine Buddha and Tara.

One day Tara appeared to Gangchen Dewa Chän and predicted to him, "You should work for sentient beings. You should take the oral transmission of the teachings on Avalokiteshvara with eleven faces and a thousand arms and eyes from the abbot Thugje Jangchub." As advised by Tara, Dewa Chän went to see Khenpo Tsidulwa, the lineage lama mentioned by Tara, and received from him the initiation and teachings of the Great Compassionate One.

Khenpo Tsidulwa then advised Dewa Chän, "You should stay with me and do an approach retreat, completing the number of mantras." Dewa Chän then did one approach retreat. After the retreat, he gave explanation of all the Prajnaparamita teachings twenty times.

Dewa Chän himself promised to do five thousand Nyung Näs. When he had finished six hundred Nyung Näs, on the night of the Tibetan eighth, on the day of complete silence, a white light appeared in front of him, then took him away to Potala, Avalokiteshvara's pure realm. In that place everything was very calm and clear. The ground was white, and there were white flowers and jewels everywhere. There were also various precious trees, with birds, transformations of bodhisattvas, singing songs of Mahayana teachings. When the wind blew peacefully through the beautiful mansion of the Potala, golden bells around the mansion made sounds of the four immeasurables, satisfying to the ears.

Animals with incredibly beautiful colors (again, transformations of bodhisattvas) played with great happiness in a park, satisfying the eye-sense. From the sky, a continuous rain of nectar flowed, eliminating sufferings of hunger and thirst. At certain times, divine cloth would come from wish-granting trees, eliminating the sufferings of the body.

Three of the four doors of the mansion were open, with the other one closed. Dewa Chän went to each door of the mansion and did prostrations and circumambulations. He then saw Avalokiteshvara, who spoke to him. White light absorbed into his heart, and his body, speech and mind were completely filled with bliss. Avalokiteshvara advised him, "When you die, you will benefit sentient beings. When you die, I will call you. I will invite many dakinis, and I will guide you." Surrounded by white beams, he woke up from the dream.

Because of this experience, Dewa Chän actualized countless concentrations, such as the concentration called looking at all existence in the aspect of equanimity.

He then established monasteries and wrote down the teachings that he had taught. After some time, Dewa Chän said to his disciples, "I'll be leaving soon, so if you have any questions you should ask them now." He then gave his disciples advice on what they asked him. Then, in a place called Blissful Place of Abandonment,

his mind abided in one-pointed meditation. With wonderful signs, he then passed away and went to Avalokiteshvara's pure land.

When Dewa Chän's disciples then offered fire to his holy body, many relics and even images were born from his holy body. The many incredible relics and images were kept inside a Tara statue that speaks, which had been brought to Tibet from Nepal.

Jangchub Bar

Bodhisattva Dewa Chän handed down the Nyung Nä teachings to his main disciple, his heart son, bodhisattva Chu Zangpo, or Jangchub Bar.

Bodhisattva Chu Zangpo was born in a place called Mun. When he was eleven, he took upasika ordination at a place called Dubche, then later took the ordination of renunciation. He studied well *Bodhisattvacharyavatara*, Madhyamaka and other great teachings, and he did extensive works for the teachings. He listened to advice on the profound path, comprehending all the words and also generating the realizations. He then lived in one place and one-pointedly did retreat. He ripened and liberated many sentient beings who were objects to be subdued. He was particularly expert in the vinaya teachings. When he was twenty, he received gelong ordination.

One night a white man appeared to him in a dream and told him, "Jangchub Bar, there is a karmic connection between you and the lama called Dewa Chän, and there is no difference between Dewa Chän and me. You must have the method to achieve Avalokiteshvara, so you should take the oral transmission of that teaching from him and then practice it." After saying this, the white man disappeared.

At dawn the next day, bodhisattva Chu Zangpo went to see Dewa Chän and told him the story. Lama Dewa Chän then said, "Kyab su chhi! The man who gave you this advice is Avalokiteshvara. Even I myself had a good dream." Lama Dewa Chän then told

bodhisattva Chu Zangpo, “I will give you the oral transmissions of all the teachings on the method of achieving Avalokiteshvara.”

Chu Zangpo then told Lama Dewa Chän that he wanted to do one hundred Nyung Näs. Lama Dewa Chän advised him, “Don’t go away yet. Stay here until Avalokiteshvara sees you.” After a long time Chu Zangpo again requested Lama Dewa Chän to be able to go away to do retreat. Lama Dewa Chän advised him, “You are a pure person, different from others. Since you have perseverance, you should accomplish Avalokiteshvara.”

Chu Zangpo then did Nyung Näs, one straight after the other. When he’d finished three hundred Nyung Näs, after midnight on the Tibetan fifteenth, the night of the full moon, the whole sky filled with light. He wondered whether he was hallucinating or whether it was light from his light offering. While he was looking at the sky and wondering in this way, in the sky in front of him appeared Thousand-Arm Avalokiteshvara surrounded by all the Kadampa geshe. Many other deities were making offerings to Avalokiteshvara. The whole sky was filled with deities. Chu Zangpo cried with joy.

Chu Zangpo then said to Avalokiteshvara, “One of your transformations told me to practice in this way, so I did. Why haven’t you guided me with your compassion until now? What mistake did I, the evil-doer, make that I wasn’t guided by you until now?” Avalokiteshvara replied, “I have never been separated from you for even a second. But when I gave the prediction to you, you had superstition in your mind, thinking that something else might be better. It’s because of that mistake that it took so long for you to be guided. There is now no separation between you and me. You should reveal my teachings, which come from the compassion of all the buddhas of the three times, to fortunate sentient beings, and your body, speech and mind will then become meaningful.” After Avalokiteshvara said this to him, white light covered the whole Mun valley.

Jangchub Bar was extremely pleased that he had seen Avalokiteshvara and been given permission to practice and to give teachings to others. The next day he went to see his guru; he prostrated and asked after his Guru's health. The guru then asked, "Were you happy yesterday?" Bodhisattva Chu Zangpo told his guru, "Now my mind has been liberated from superstition, from wrong conceptions." His guru said, "That is good. Now work for sentient beings."

Chu Zangpo then went to a place called Nu, where he did great practice of Nyung Nä in each month. At that place, he also led others in reading the elaborate, intermediate and short Prajnaparamita sutras. He was also able to gather three hundred Sangha.

From that time, bodhisattva Chu Zangpo was inseparable from Avalokiteshvara, like a body and its shadow. Many wonderful signs happened, and he performed incredible, unimaginable actions. His everyday life was pure Kadampa lifestyle. After he had taken full ordination and until he reached sixty, he did Nyung Näs again and again. One night when he was doing retreat on an aspect of Avalokiteshvara called Amoghapasha, rainfalls of flowers dropped on the mandala. There were wonderful sounds and lights, and the Sixteen Arhats made offerings. On the eighth day, he saw Medicine Buddha. The wealth-granting protectors in Medicine Buddha's entourage then offered him nectar, which stopped the suffering of thirst. On the ninth day bodhisattva Chu Zangpo saw Avalokiteshvara, Vajrapani and Manjushri, and many wonderful things happened.

Bodhisattva Chu Zangpo then did much work for sentient beings. He left instructions in his will that whatever tsampa and other food was left when he died were to be given to people doing Nyung Nä practice. He said, "Invite a whole group of people who are doing nyung-nä and give them thukpa, or at least tsampa. If you can't give them even tsampa, give them water or firewood. Avalokiteshvara has actually told me that

there will be unimaginable merit from doing this. Don't listen to anything anyone else says. Avalokiteshvara never tells lies. I don't need merits from other offerings—just dedicate as much as possible for Nyung Näs.”

Bodhisattva Chu Zangpo continued, “One old woman called Chökyi did much Nyung Nä practice. When she died, crows took her bones from the cemetery, so no one saw that her bones had become relics. Because I know what is virtue and what is nonvirtue, until now I have practiced and lived my life in accordance with the biography of Lama Atisha. You should also do that.”

Bodhisattva Chu Zangpo then went into his garden. When his servant went to offer him tea, he drank the tea, then with many wonderful signs, he passed away.

Appendix II

Notes on the Long Dharani

The following is a translation of the meaning of the long mantra, or *dharani*, of Avalokiteshvara. The translation is not meant to be recited in place of the original Sanskrit words and syllables. The efficacy of a mantra depends on one's faith and on its vibration and pronunciation.

NAMO RATNA TRAYAYA NAMAH ARYA JNANA SAGARA
VAIROCHANA VYUHA RAJAYA TATHAGATAYA ARHATE
SAMYAKSAM BUDDHAYA NAMAH SARVA TATHAGATEBHYAH
ARHATEBHYAH SAMYAKSAM BUDDHEBHYAH NAMAH ARYA
AVALOKITESHVARAYA BODHISATTVAYA MAHASATTVAYA
MAHAKARUNIKAYA TADYATHA OM DHARA DHARA DHIRI
DHIRI DHURU DHURU ITTI VATTE CHALE CHALE PRACHALE
PRACHALE KUSUME KUSUME VARE ILI MILI CHITI JVALAM
APANAYE SVAHA

I bow to the Three Jewels.

I bow to the ocean of the Aryan's exalted wisdom, the king of marvelous manifestations of Vairochana, the Thus Gone, Foe Destroyer, Perfectly Completed Buddha.

I bow to all the thus gone, foe destroyer, perfectly completed buddhas.

I bow to Arya Avalokiteshvara, the bodhisattva, the great heroic being endowed with great compassion.

It is thus: OM, (you) will hold, will hold; do hold, do hold,
hold, hold!

(I) request power; move, move! Thoroughly move,
thoroughly move!

(You) hold a flower, hold an offering flower; method and wisdom,
supreme Guru; burned with mind, may it be removed; arrange it!

Appendix 12

Dedication and Long Life Prayers

His Holiness the Fourteenth Dalai Lama's Dedication

With even each drop of words of the gently flowing rivers
Of the infinite Dharma methods which descend into one taste
In the peaceful ocean of complete liberation,
This nectar of good explanation totally bathes away the stains
of the three poisons.

By the force of the white mass (of virtue) of publishing it,
May a hundred thousand doors of perfect Dharma be opened
And migrators of the five streams, without exception,
Gain sovereignty over the jewel treasury of infinite goodness.

At present, out of obstinacy, the evil deeds of arrogant barbarians
have not been exhausted. Therefore, in the Dharma snow region
(Tibet), the blazing of the precious doctrine of the Muni, which is
like the illumination of day, has been corrupted into the remainder
of a mere name.

May these collections of problems from the spreading of the five
(degenerations) that arise like an ocean, such as the spreading
daily, in all directions, of the deceitful use of vicious harm – such
as bombs and so forth – be pacified without remainder.

May the embers of the doctrine in snowy Tibet in the north be revived like before, and the stainless intention of the Muni also increasingly develop in the holy land of India. May the non-violent path of peace be taught throughout the entire world and the principles of our teacher, the Lion of the Shakyas (Shakyamuni Buddha), flourish in every respect. (Dedicate the merits of publication with) special consideration of such temporal and ultimate collections of excellence.

Prayer for the Long Life of His Holiness the Dalai Lama

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR

In the land encircled by snow mountains

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good;

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

According to the advice of Lama Zopa Rinpoche, now recite the *Prayer That Spontaneously Fulfills All Wishes* and the prayers on the following page.

Prayer that Spontaneously Fulfills All Wishes

TONG NYI NYING JE ZUNG DU JUG PAI LAM

Savior of the Snow Land Teachings and transmigratory beings,

CHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN

**Who extensively clarifies the path that unifies emptiness
and compassion,**

CHAG NA PÄ MO TÄN DZIN GYA TSO LA

To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—

SOL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

May all your holy wishes be fulfilled!

Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People

The object of refuge of myself
And of all transmigratory beings
In all our lifetimes
Is the embodiment of the Three Rare Sublime Ones,
The all-encompassing Three Refuges in one:
The Guru: the Wish-granting Jewel, His Holiness the Dalai Lama.
The Master: Padmasambhava,
The Dharma Kings: Songtsen Gampo and Trisong Detsen,
The Abbot: Shantarakshita,
And the numberless Holy Beings
Who preserved and spread the Buddha Dharma in Tibet;
And the Tibetan people who practiced
And served Buddhism so faithfully for a thousand years,
As well as those who, along with many others,
Died sacrificing their lives for Tibet and His Holiness—
May all their positive wishes be fulfilled immediately.

Due to their limitless kindness,
The sun of Tibetan Buddhism has now risen in the West,
Which is a dark land.
But now that I have met with the Dharma,
I have received the perfect human body
Enabling me to lead a meaningful life.

Our Refuge and Savior, the Supreme One: His Holiness
the Dalai Lama
And the Tibetan people have been so kind to us!

Remembering this we make the following dedicating prayers:

May all His Holiness the Dalai Lama's wishes be
successful immediately;

May the Snow Land of Tibet achieve pure freedom
And develop the Buddha Dharma even more than before in Tibet;
And may all mother transmigratory beings achieve
enlightenment quickly!

Prayer for Tibet

DOR NÄ GÖN PO CHÄN RE ZIG WANG GI

In short, may the good fruit of any extensive prayer to

SE CHE GYÄL WÄI CHEN NGAR GANG CHEN SHING

**Fully protect the Land of Snows, made by the Powerful Savior
Chenrezig**

YONG ZUNG GYA CHEN MON LAM GANG DZE PÄI

In the presence of the buddhas and their sons,

DRE ZANG DENG DIR NYUR DU CHAR BAR SOL

Appear soon here and now.

Prayer to Be Able to Correctly Devote to His Holiness the Dalai Lama and Fulfill All the Advice

CHAG NA PÄ MÖ JIN LAM DU TSI GYÜN

May the nectar-stream of the blessings of the Lotus Holder

DAG SOG NYING GI ZUNG SU TAG MIN CHING

Always enter our hearts and nourish them with strength.

KA ZHIN DRUB PÄ CHHÖ PÄ RAB NYEN NÄ

May we please you with offerings of dedicated practice,

KUN ZANG CHHÖ GYA TSHO THAR SÖN SHOG

**And may we reach beyond the shores of perfect
compassionate deeds.**

Long Life Prayer for Lama Zopa Rinpoche

T̄HUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN

**You who uphold the Subduer's moral way, who serve as the
bountiful bearer-of-all,**

DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ

**Sustaining, preserving, and spreading Manjunath's
victorious doctrine;**

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

**Who masterfully accomplish magnificent prayers honoring
the Three Sublime Ones:**

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

**Savior of myself and others, your disciples, please,
please live long!**

Appendix 13

Chantable Prayers

Requests to the Lineage Gurus

In spacelike dharmakaya / hundred thousand clouds gather
 With water of compassion free from bias
 Granting a rain of siddhis / to benefit all beings
 To skillful Pädmapani I make requests.

To the Gelongma Palmo / who's gone to supreme freedom
 Chandra Kumara master of the five arts.
 To Arya Yeshe Zang / strong effort, faith, and patience
 To these three friends of beings I make requests.

To Penyawa of Nepal / supreme amongst scholars
 Dawa Gyältsän emanation of Chenrezig
 To Nyipug Chökyi Drag / who's mastered realizations
 To these great bodhisattvas I make requests.

Incarnate Dorje Gyälpo / bodhisattva with relics
 O great and humble scholar Zhangtön Drajig
 Compassionate Jangchub Päl / who spreads morality's scent
 Illuminators of the path I request.

Dewa Chän who attained / countless concentrations
 To Jangchub Bar who sees the gods and yidams
 Yeshe Bum who possesses / a treasury of virtues
 To you who fulfill wishes I make requests.

Togme Zang who obtained / power of bodhichitta
Sherab Päl Maitreya's manifestation
To Tsultrim who protects / migrators with compassion
To you who work for others I make requests.

To you Yöntän Rinchen / holy leader of beings
Wangchug-je who has mastered Buddha's teachings
To Kyabchog Päl who guides / countless embodied beings
To you living the doctrine I make requests.

To Ensapa the hero / who mastered all the hardships
To Sangyä Yeshe who fulfills all our hopes
Losang Chögyän who sees / all the objects of knowledge
To these three holy saviors I make requests.

To Damtsig Dorje with / all supreme realizations
Lozang Yeshe lord over all the families
To Dönyö Khedrub-je / who clarifies the whole path
To these lamps of the doctrine I make requests.

To Ngawang Chogdän with / the wisdom of the five knots
Kelsang Gyatso, the Seventh Dalai Lama
Teaching the doctrine of / this good eon's fourth savior
You clarifying lama I make requests.

Manifestation of / compassion and sharp wisdom
Unified in all-pervading pure nature
Appearing as an ocean / of deities and mandalas
To aspects of Chenrezig I make requests.

Pädmapani while you are / enjoying the Potala
You constantly protect us like your own child
As we drink the essence of / the Mahayana's pure nectar
Bless us with our three doors to only please you.

Please grant to us your blessings / to renounce all samsara
 To not desire joys of personal peace
 To generate a supreme / mind wishing to liberate
 All mothers vast as space from all their sufferings.

Please bless us to not grasp / at ordinary appearance
 By holding divine pride with clear appearance
 Of the six deities / suchness, mantra-sound, letters
 Perfect body with marks, mudra, and sign.

Please bless us to achieve / all supreme realizations
 By four-branched repetition's concentration
 And actualize samadhi / with the yoga of the
 Absorptions into fire and into sound.

Please bless us to destroy / both obscurations fully
 Having gained merits and the concentration
 Which like space is freed from / focus on true existence
 Which grants the immaculate liberation.

Please bless us to attain / the radiating body
 Of wisdom clearly seeing all existence
 To act spontaneously / to ripen and liberate
 Each of the five classes of transmigrators.

Now return to the Instantaneous Generation, p. 39.

Limb of Prostrations

Embodying all buddhas
And holders of the vajra
Roots of the three sublime ones
To all gurus I prostrate.

One never tires of seeing
Your vajra body's beauty
Its qualities beyond thought
To Guru's forms I prostrate.

Melodious brahma-like speech roars
Like the mighty lion
Terrifies non-believers
To Guru's speech I prostrate.

Wisdom of bliss and voidness
Like space is free of concepts
Dwelling in triple freedom
To Guru's minds I prostrate.

Sugata's dharmakaya
You see all six realms' beings
Eleventh head pervades all
Amitabha I prostrate.

Who helps according to need
With eyes of thousand buddhas
With arms of thousand monarchs
To Chenrezig I prostrate.

Dakini Lakshminkara
Ngari and Dawa Zhon-nu
Yeshe Zangpo, Dawa Gyältsän
The lineage I prostrate.

Chenrezig's great compassion
 Manjushri's mind full knowing
 Tsongkhapa, Jewel of Sages
 Lozang Dragpa I prostrate.

Guarding with great compassion
 Oceans of boundless merit
 Founders who are all-knowing
 Tathagatas I prostrate.

The path of sublime meaning
 Which frees us from our passions
 Frees us from suffering realms
 To Dharma's peace I prostrate.

Abiding in three trainings
 Showing the path of freedom
 Endowed with realizations
 Sublime Sangha I prostrate.

Born into the Shakya clan
 Destroyer of all evils
 Form like a golden mountain
 To Shakya's king I prostrate.

A refuge for the guideless
 You prevent untimely death
 Chief of the guides of this world
 Amitayus I prostrate.

Bhagavan with great compassion
 You cleanse three poisons' sickness
 Purify bad migrations
 Lapis buddha I prostrate.

You with youthful appearance
 Adorned with lamp of wisdom

Dispel darkness of three worlds
To Manjushri I prostrate.

Much praised by all the buddhas
Vast merits you collected
Given the name Chenrezig
Always to you I prostrate.

Sangyā Dra and Yizhin Nor
Pādma Gar War, Dönyö Zhag
And to you Hala Hala
All Chenrezigs I prostrate.

Pa Gyän, Dorje Chö Wangchug
Drin-ngön on Hari Hari
Aryas of ten directions
All Chenrezigs I prostrate.

TARE frees from samsara
TUTTARE from the eight fears
TURE frees from all disease
Mother Tara I prostrate.

You scare as Mahabala
As mantra king you're virtuous
Taming all the unsubdued
Vajrapani I prostrate.

Equaling all the atoms
Of earth my bodies prostrate
With confidence unshaking
To all those worthy of praise.

Homage to the Youthful Arya Manjushri.

You lions among humans
Of past, present, and future

In all corners of this world:
With all my three doors I bow.

By the power of this prayer
Seeing buddhas directly
I bow to them with bodies
As many as all atoms.

On each atom are buddhas
As many as all atoms
Like this I have conviction
That everywhere are buddhas.

Acclaiming all these buddhas
With endless oceans of praise
Ocean-like melodious sounds
I sing sugatas' praises.

The best of all the flowers
Garlands, cymbals, and ointments,
Lamps, parasols, and incense,
I offer to the conquerors.

Supreme fragrances, garments,
A mount meru of medicines
Exquisite things, well displayed
I offer to the conquerors.

With strong faith in good actions
I prostrate to all conquerors
And offer them these offerings
Extensive and unsurpassed.

Now return to the Limb of Offering, p. 51.

Offerings

From oceans of realms come these oceans of offerings

For all the buddhas most pleasing and pure.

With oceans of faith I offer *pure water*

*(foot water / best flowers / pure incense / all light / sweet perfume /
pure food / all music)*

Accept this please and enjoy with great bliss

OM ARYA LOKESHVARA SAPARIVARA ARGHAM (PADYAM /
PUSHPE / DHUPE ALOKE / GANDHE / NAIVIDYA / SHAPTA)
PRATICCHA SVAHA

While lacking existence these *forms* that appear (*sounds / scents /
tastes / touch*)

We offer to Buddhas the vast merit field

Inseparable are appearance and empty

Accept these please and enjoy with great bliss

OM ARYA LOKESHVARA SAPARIVARA RUPA (SHAPTA /
GANDHE / RASA / SPARSHA) PRATICCHA SVAHA

To cleanse my mind I offer this garment

Of many colors just like a rainbow

Which when it touches cause a great bliss

May I be adorned with the cloth of patience

OM VAJRA VASTRAYE AH HUM SVAHA

As all the Buddhas have natural adornments

For other ornaments they do not seek

Yet by my offering ornaments to them

May all be adorned with the marks and signs

OM VAJRA ALAMKARA VAPUSHANI AH HUM SVAHA

Offering you an exquisite jeweled vase
 Filled with the essences of all the gods
 May stains of karma and kleisha be cleansed
 And bodhichitta's pure moisture imbue.

OM VAJRA KALASHA AH HUM

Now return to the Extensive Mandala, p. 98.

Praise to Avalokīteshvara

OM I prostrate to the protector of the world,
 Guru of the world, praised by the three realms,
 Praised by the chief of gods, the maras, and Brahma.
 By praising you, the sublime mighty victor,
 Beings fulfill their wishes.

I prostrate to the sublime protector of the three worlds.
 Holder of the noble body containing countless ones gone to bliss.
 Crowned by the sugata of infinite light.
 Dispelling pretas hunger and thirst with your right hand
 in supreme giving.

Perfectly adorned with a golden lotus in your left hand.
 Shining with red-yellow garlands of scented hair.
 Beautiful one with face like a full moon.
 Having supremely good and encompassing lotus eyes.
 Fragrant and white like a conch shell.
 Wearing clusters of flawless glittering pearls.
 Adorned by beautiful beams like the red of dawn.
 With hands arranged like a lotus lake.
 Having young hands the color of autumn clouds.
 With both shoulders adorned with many jewels.
 And soft young palms like exquisite leaves.
 With left breast covered by a deerskin.
 Beautified by ornaments, earrings, and bracelets.

Standing on a supreme stainless lotus.
Whose abdomen's surface is smooth like lotus petals.
Having finest golden belt adorned with jewels.
Wearing shamtab of divine cloth around your hips.
Having buddha's supreme knowledge; gone beyond
the great ocean.
Who received the supreme state by having continuously
collected vast merit.
Source of continuous joy, dispeller of ageing and disease.
Liberator from the three, emanating forms through space.
Supreme among embodied beings; victor in battle against
Mara's forces.
Whose feet are attractive with the sound of golden anklets.
Secluded by Brahma's four abodes.
Moving with a swan's gait and like a great proud elephant.
Collector of full perfect merit; seeking to give the doctrine.
Liberator from the ocean of milk and the ocean of water.
Whoever, man or woman, awakes at dawn and with respect directs
the mind to Chenrezig by reciting this supreme praise clearly and
purely, all their worldly and transcendental wishes in this life and all
future lives will be fulfilled. *(21x with prostrations)*

Now continue with the Request below or return to the Request,
p. 108.

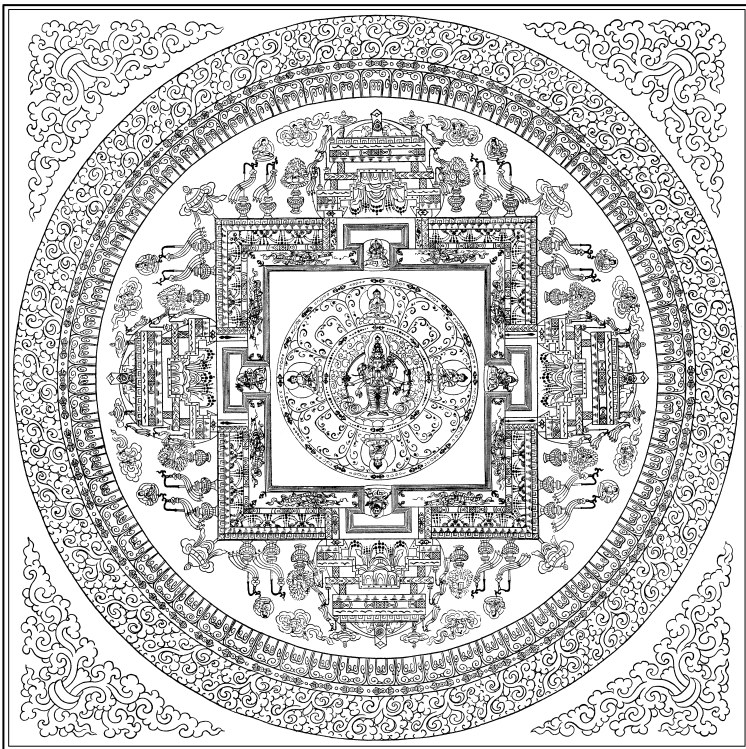
Request

O Arya Compassionate-eyed One
Who is the treasure of compassion
I request you please listen to me.
Please guide myself mothers and fathers
In all six realms to be freed quickly
From the great ocean of samsara.
I request that the vast and profound

Peerless awakening mind may grow.
 With the tear of your great compassion
 Please cleanse all karmas and delusions.
 Please lead with your hand of compassion
 Me and migrators to fields of bliss.
 Please, Amitabha and Chenrezig,
 In all my lives be virtuous friends.
 Show well the undeceptive pure path
 And quickly place us in Buddha's state.

First two sessions of the day: go to p. 123 for Offering an Ablution. Last session of the day, go to p. 109 for Offering the Tor-
 mas.

༄། ལྷོ་བླ་མ་ལ་འཇིགས་བརྟུག་ཅིག་ལམ་ལ་མོ་ལྷ་གསལ་མེད་མེད་པོ་འོ།།



Notes:

1. Refers to Avalokiteshvara, the manifestation of the great compassion of all the buddhas.
2. Tib: *dge slong ma dpal mo*. See Appendix 10 for a short biography.
3. Tib: *sgrub t'ab*; Skt: *sadhana*.
4. Tib: *sNyung Näs* (pronounced: Nyung Näy); Skt: *Uposhadha*. The Tibetan word literally means “abiding in fasting” or “enduring the fast.”
5. The lord of the Tathagata family is Manjushri, the lord of the Lotus family is Avalokiteshvara, and the lord of the Vajra family is Vajrapani.
6. The mantra as written in Lama Tsongkhapa’s *Great Exposition of the Stages of Secret Mantra* has the word “vandanam” instead of ‘bandhanam.’ See *Deity Yoga*, His Holiness the Dalai Lama, Lama Tsongkhapa, and Jeffrey Hopkins, Snow Lion, p. 81.
7. The burden of the contaminated aggregates, which are appropriated by the power of karma and the disturbing afflictions.
8. The thirty-seven factors harmonious with enlightenment. See Jeffrey Hopkins’ *Meditation on Emptiness*, Wisdom Publications, p. 205–6.
9. Hayagriva is the most wrathful aspect of Avalokiteshvara.
10. That is, the eleventh or topmost face of Avalokiteshvara.
11. King Indrabhuti’s sister, one of the eighty-four mahasiddhas, was also named Lakshminkara Devi. It is clear however, that Bhikshuni Lakshmi was not the Lakshminkara Devi who was the sister of King Indrabhuti, as can be verified from their very different respective biographies.
12. Tib: *gsang wai bdag*; Skt: *Guhyapatti*. An epithet of Vajrapani.
13. This and the next two stanzas are drawn from the *Susiddhi Tantra*.
14. This stanza in homage to Manjushri, the following one to Avalokiteshvara, and the stanza to Vajrapani four stanzas further are prostrations to the lords of the three families (see note 6) drawn from the *Susiddhi Tantra*.
15. This salutation and the following seven stanzas are drawn from “The Extraordinary Aspiration of the Practice of Samantabhadra” although the last three stanzas are usually considered limbs of offering. This prayer is also commonly known by the name “The King of Prayers.” These verses are from a complete translation of this prayer by Jesse Fenton, which is available from FPMT Education Services.
16. Drawn from “The Extraordinary Aspiration of the Practice of Samantabhadra.”
17. The five actions of immediate retribution are so called because of bringing their results – rebirth in the hells – immediately upon death when done during the lifetime of the Tathagata. They are: (1) killing one’s mother, (2) killing one’s father, (3) killing an arhat, (4) drawing blood from the body of a tathagata with evil intent, and (5) causing a schism in the Sangha.

18. Tib: *tsangs par spyöd pa*; Skt: *brahmacharya*. This can refer to chastity or to the holy life in general.
19. It is commonly accepted that the “General Confession” was composed by Ashvagosa after losing his debate with Aryadeva.
20. The five actions that are close or similar to those of immediate retribution are: (1) committing incest with one’s mother who is an arhat, (2) killing a bodhisattva who is destined to become a buddha that very life, (3) killing a Hinayana arya other than one abiding in the result of arhatship, (4) stealing the possessions of the Sangha, and (5) destroying a stupa or monastery out of hatred.
21. The last four of the seven limbs are also drawn from “The Extraordinary Aspiration of the Practice of Samantabhadra.”
22. Tib: *de k’o na nyid*; Skt: *tathata* or *tattva*. Suchness refers to the emptiness of true existence.
23. This is the face of Mahakala, a wrathful form of Avalokiteshvara.
24. This is the face of Amitabha, the Guru of Avalokiteshvara. The other ten faces share one neck, but this face has it own.
25. Skt: *visarga* – a voiceless aspiration after a vowel, like the “ch” in “loch” or as an echo of the preceding vowel, e.g., Hrii.
26. Tib: *Gös dkar mo*; Skt: *Pandaravasini*. One of the four offering goddesses who are themselves fully enlightened.
27. Around the edge of the moon disk are the syllables of the long dharani, within that are the syllables of the essence mantra, and within that is the six-syllable mantra.
28. The Tibetan commentary by Tsechog Yeshe Gyältsän states that the long dharani can be recited all 108 times. In practice, sometimes the long dharani is recited once followed by the six-syllable mantra 107 times. See Appendix 6, “Notes on Mantra Recitation.”
29. Some teachers say it is permissible to recite the short Padmasattva mantra three times: OM PADMASATTVA HUM.
30. How to meditate on the front generation: The meditation on the front generation that is taught in the means of achievement composed by the great omniscient Panchen (Rinpoche), such as the generation of Mount Meru, the supporting seat of the ground, and the inestimable mansion, is the general intention of action tantra. Hence, it is excellent if the practice can be done in accordance with that. Here, however, from the point of view of ease of entry, the front generation has been written in accordance with the teachings of the omniscient Gedun Gyatso (the Second Dalai Lama).
31. The buddha realm of Avalokiteshvara, situated on the Potala Mountain in the south.
32. Flowers, incense, light, perfume, and food.

33. Literally, the five classes of pleasure, the objects that bring pleasure to the five senses: visual forms, sounds, scents, tastes, and tangibles.
34. Indra's variegated bow is a simile for the rainbow.
35. The five buddha families – Vairochana, etc.
36. Literally, "establish."
37. Note that the victory vase water that is blessed here is different from the action vase water, used to purify the offering substances, that was blessed earlier.
38. See the section in Appendix 1 called "The Stages of the Ceremony." The outline places the principal practice of offering after the recitation of the dharani.
39. So called because most lines of the Tibetan text end with the syllable "po," meaning "the one who."
40. Tib: *'jig rten mgön po*; Skt: *Lokanatha*. This refers to Avalokiteshvara.
41. Amitabha.
42. Tib: *tsang pai gnas bzhi*; Skt: *chatur-brahmavihara*. That is, the four immeasurables, which are said to be attained sequentially in the four form realm concentrations. They are called the abodes of Brahma as the form realm is also called the Brahma realm.
43. The accumulation of the collections of merit and wisdom.
44. That is, the peace of nirvana.
45. That is, samsara.
46. Tib: *bde wa chan*; Skt: *Sukhavati*. The pure land of Amitabha Buddha.
47. See note 71. The tormas offerings have to be done after the final session of the day but can also be done after each session, if desired.
48. Tib: *dpal ldan lha mo*.
49. The Tibetan tradition holds that this syllable of invitation of Shri Devi should be pronounced as in the language of Zhang Zhung: "Jho," not as in Sanskrit: "Bhyo."
50. Tib: *btsan*. A fierce type of spirit, often affecting visitors to a region.
51. It is said that these four tathagatas are manifestations of Shakyamuni, Avalokiteshvara, Man-jushri, and Vajrapani.
52. From *Bodhisattvacharyavatara*, chap. 2, vs. 10.
53. *Ibid*, chap. 2, vs. 11.
54. *Ibid*, chap. 2, vs. 12ab.
55. The heart syllables of the five buddha families, respectively: Vairochana, Akshobhya, Ratnasambhava, Amitabha, and Amoghasiddhi.
56. The natural abode is the sphere of emptiness.
57. The supporting commitment being is the mandala itself, which acts as the support or environment for the supported commitment beings, the visualized deities.
58. Tib: *bya rgyud*; Skt: *kriya tantra*. The lowest of the four tantra sets.

59. Tib: *dam tsig*; Skt: *samaya*.
60. Tib: *je nang*.
61. Tib: *saga dawa*; Pali: *vesakha*.
62. The four buddha families of Akshobhya, Ratnasambhava, Vairochana, and Amoghasiddhi in the east, south, west, and north respectively.
63. Barley, milk, white flowers, kusha grass, sesame seed, puffed rice, and white fragrant sap together with vase nectar, the dry ingredients having been crushed and mixed with the liquids.
64. That is, five sets of offerings: four arranged in the four directions and one more for the central deity in front.
65. Tib: *gtor ma*; Skt: *bali*. An offering of food made to various deities. The Tibetan word means 'that which is to be thrown away or scattered.' The Tibetan Buddhists developed a tradition of constructing tormas out of roasted barley flour (called 'tsampa') with particular shapes.
66. Mahakala or others.
67. Tib: *gzhi bdag*.
68. White in color with a long neck, a large belly, and a lip overhanging the mouth.
69. The two ablutions are: (1) the outer ablution offered to the deities, and (2) the inner ablution which the practitioner performs to purify afflictive obstructions and the obstructions to omniscience.
70. Tib: *de nyid*. That which is principal or essential.
71. Tib: *t'eg chen so jong*; Skt: *mahayana poshadha*.
72. *Abhidharmakosha-bhashyam*, chap. 4, commenting on verse 28.
73. Tib: *bsnyen gnas*; Skt: *upavasa*. Literally: abiding in the approach. The *Abhidharmakosha* says it is so called due to abiding close to the arhats because of following their training.
74. Tib: *gso sbyong*; Skt: *poshadha*.
75. Tib: *Las brgya rtsa gchig pa*; Skt: *Ekottarakarmashataka*, by Acharya Gunaprabha.
76. Chapter 4, verse 29abc.
77. Tib: *rab jung*; Skt: *pravrajita*. That is, novice monks or nuns and above.
78. Tib: *dön yö shag pa*; Skt: *Amoghapasha*. A wrathful aspect of Avalokiteshvara.
79. Tib: *bsam gtan*; Skt: *dhyana*.
80. Tib: *ting nge dzin*; Skt: *samadhi*.
81. Tib: *srog ltsöl*; Skt: *pranayama*.
82. Tib: *lam rim*.
83. The complete list of foods to avoid in Kriya tantra practice are: meat and

all animal by-products such as gelatin; fish and all seafood products such as oyster sauce; eggs and all products containing egg, such as nougat; cheese produced with non-vegetarian rennet; onions and all onion-like plants such as shallots, leeks, chives; garlic and all garlic products such as garlic powder; radishes and related bulbs such as turnip and kohlrabi; fresh green peas, dried green peas, and all other legumes and beans that are round and green; sesame and all derived products such as sesame oil; leavened and fermented products (such as marmite, bouillon cubes, tempeh, miso-paste. Note that all products that contain alcohol are contained in this group); pickled products and all items that have been preserved in vinegar (this includes everything that is distinctly sour tasting); anything unclean, especially tobacco. (References: Lama Tsongkhapa's *Ngag Rim Chen Mo, Stages of the Tantric Path* and *The Yoga of Tibet*.)

84. Tib: *bsnyen pa*. The term used for the type of meditation retreat on a tantric deity in which one 'approximates' or 'approaches' the deity in the sense of coming closer to propitiating or actualizing its qualities.
85. Tib: *nye regs*; Skt: *upasparsha*. The ablution here involves touching the parts of the body with water and sipping water from the palm of the hand as a ceremonial cleansing.
86. See p. 148–9 of *Deity Yoga* translated by Jeffrey Hopkins. *Deity Yoga* (previously entitled *The Yoga of Tibet*) is a translation of the action and performance tantra sections of Je Tsongkhapa's *Great Exposition of Secret Mantra* and includes many other important explanations relevant to the present practice.
87. Tib: *sPyan ras gzigs dbang phyugs*, pronounced Chenrezig Wangchug.
88. Who practice eight sets of fasting ceremonies.
89. Skt: *Pädmapani*. That is, Avalokiteshvara.

Colophons:

Nyung Nä:

Author's Colophon:

The aspiration to compose this means of achievement of the Eleven-Face Arya Great Compassionate One of the tradition of the powerful realized being (siddha) (Bhikshuni) Lakshmi, along with the fasting ceremony called "Newly Gratifying Appearance of Benefit and Bliss," relied on successive encouragement from: the illuminator of the doctrine, Dza.yan Pandita Hu.tog.thu; Tagpa Tulku Lozang Tenpa Gyältsän; the incarnation of the former abbot of Chökor Gyäl (Monastery), the learned Kälzäng Rabgyä; the Eight White Side⁸⁸ Society of

Trode Kangsar, Lhasa; the Drepung Gomang scholar Ludrub Gyatso of the Namgyäl Dorje group in Urdusupa; the learned Lozang Norbu of Deyang (Tratsang of Drepung Monastery); and so forth. More recently, relying on encouragement by Tsechog Kyab, ambassador of those possessing the strength of faith from Mongolia, closely checking the Indian texts composed by the glorious protector Nagarjuna, the realized-one Lakshmi, and so forth, I principally relied on the easily used means of achievement composed by the Holder of the Lotus,⁸⁹ the omniscient Gedun Gyatso (the second Dalai Lama). That itself was taken as the basis since it is very widespread, well-adorned with additions from the ceremonies composed by other valid experts, the practices of holy beings, and so forth. I, the Shakya Bhikshu and Dharma lecturer, Lozang Kälzang Gyatso (the Seventh Dalai Lama), composed this in the ‘Sunlight-Wreathed’ room of the Potala Palace of Arya Lokeshvara. It was scribed by the Dar.khan Bhikshu, Kälzang Yöntän.

Author’s Dedication:

With even a portion of the stream of the four rivers
Of the three miracles that come from
The Kailash Mountain of pristine white compassion,
Arya Avalokiteshvara cleanses the stains of all living beings.

Due to the virtue of arranging a ceremony of divine approximation of that protector According to the custom of the pure lineage of the (Bhikshuni) Lakshmi tradition, May previously accumulated negativities, obscurations, and imprints be purified, and may there be dominion over the state of the inseparable three kayas.

May all sentient beings who have been my mother and father
And who brought me benefit as to a dear child during countless rebirths,
Always be befriended by Avalokiteshvara
And swiftly contact the abode of supreme bliss.

Colophons for Individual Prayers:

Calling the Guru from Afar: A Tormented Wail, Quickly Drawing Forth the Blessing of the Lama, the Inseparable Three Kayas was composed by Pabongkha Tulku at the great insistent request with the offering of 300 silver coins of Gelong Losang Rabgye of Bompa in the faraway area of Tsawa. The scribing was done by the monk Losang Dorje from the area of Den.

Translated by Dawa Dondrup at Kopan in June, 1985, based on commentary given by his guru, Geshe Dawa, and on an earlier translation by Gelongma Wendy Finster and Gelong Thubten Samphel.

Edited and retranslated by Gelong Thubten Tsultrim at Istituto Lama Tsongkhapa, Italy, September, 1989. Lightly edited for publication by the FPMT Education Department by Ven. Constance Miller, January 1999.

Abbreviated Version: Author unknown. Translated by Lama Zopa Rinpoche in 1985. Transcribed and edited by Ven. Thubten Dondrub. The two additional verses following the main prayer were also translated by Lama Zopa Rinpoche. Lightly edited by Ven. Constance Miller, FPMT Education Department, January 1999.

Prayer of Abiding in the Retreat: Composed by E Khachö Täandar. May virtue and goodness increase!

Expression of Auspiciousness of the Fasting Ceremony: Composed by Shakya Bhikshu Losang Chökyi Gyältsän at the request of the hermit and spiritual friend, Gelong Namgyäl Lhundrub, the Kachupa.

Requests to the Supreme Great Compassionate One: I Pu lha, who bears the name of incarnate lama, did the retreat of the Supreme Compassionate One when I was fifteen years old. Because many bad appearances arose as objects of my mind, with devotion I wrote this request. By this, may the prayers of all parent sentient beings be instantly fulfilled.

Songtsen Gampo's Prayer: This prayer is from the Mani Kabum, the 100,000 teachings of the Dharma King of Tibet, Songtsen Gampo, embodiment of Compassion Buddha and source of the lineage of His Holiness the Dalai Lama's lives. It was translated and dictated by Lama Zopa Rinpoche in Hong Kong, January 1999. Edited by Ven. Ailsa Cameron, February 2015.

Praise and Prayer to Noble Avalokiteshvara: This praise and prayer to the noble lord of the world, Avalokiteshvara, that brings forth the rains of happiness and well-being, was composed by the Dharma teacher, and fully ordained monk of Shakyamuni Buddha, Losang Kalsang Gyatso (the Seventh Dalai Lama).

Translated, in accordance with the commentary of Könchog Jigmé Wangpo (first incarnation of Jamyang Shepa), by Gavin Kilty, January 2014.

A Direct Meditation on the Graduated Path, Containing all the Important Meanings: composed by Dorje Chang Losang Jinpa Pal Zangpo, the glorified holy being.

Translated by Lama Zopa Rinpoche at Kopan Monastery, Nepal, January 2013. Scribered by Merry Colony. Updated with Lama Zopa Rinpoche's advice by Ven.

Sarah Thresher, Merry Colony, and Tom Truty 2014. Further edits made on the advice of Lama Zopa Rinpoche, January 2015.

Stories of the Nyung Na Lineage Lamas, compiled by Ven Ailsa Cameron based on the teachings of Lama Zopa Rinpoche.

His Holiness the XIV Dalai Lama's Dedication: The Shakya Bhikshu, Dharma lecturer, Ngawang Lozang Tenzin Gyatso (the Fourteenth Dalai Lama), composed this as a dedication prayer that can be added to any texts of the Inner Doctrine (Buddhism), regardless of tenet, that have been published or will be published.

Prayer That Spontaneously Fulfills All Wishes: This verse came spontaneously from the holy mind of His Holiness the Dalai Lama when requested by the late head of the Nyingma School, His Holiness Dilgo Khyentse Rinpoche, for a prayer that he could recite every day so that all His Holiness' holy wishes could be fulfilled.

Draft translation by Kyabje Zopa Rinpoche on the auspicious occasion of extensive dedications for the White Tara retreat at Shakyamuni Center, Taichung, Taiwan, Losar 2007. Lightly edited by Ven. Sarah Thresher. Phonetics provided by Ven. Tenzin Dekyong and lightly edited by Ven. Gyalten Mindrol, July 2007.

Remembering the Kindness of the Tibetan People: George Farley, who for many years served on the FPMT Board, requested me a number of years ago to write a prayer for Tibet. At that time I thought there was no need to do so, because there already was a prayer for Tibet that His Holiness the Dalai Lama himself had written, as well as the short and long prayers for the fulfillment of His Holiness's wishes. Therefore I suggested to George that he make his request to His Holiness the Dalai Lama instead.

When I recently arrived in Eaglehawk, Australia to visit Thubten Shedrup Ling Monastery and Atisha Center, where they are building the Gyantse Stupa³, I remembered George's request. I thought that it would be important especially for Western people who had become Buddhist to remember the great kindness they had received from His Holiness the Dalai Lama, Padmasambhava, the Dharma Kings, Shantarakshita and the Tibetan people as a whole. While thinking how important it is, in addition to providing whatever help to Tibet that they can give, for these Westerners to at least direct their thoughts and wishes to the welfare of the Tibetan people, this prayer came to my mind. I composed it especially for the success of His Holiness the Dalai Lama's wishes, and in particular for the Tibetan people, and for there to be perfect peace and happiness in the world and for all sentient beings to achieve enlightenment.

Composed and translated by Lama Zopa Rinpoche on 4 June 2011 in Eaglehawk, Victoria, Australia. Transcribed by Holly Ansett and edited by Jon Landaw.

A Short Long Life Prayer for Lama Zopa Rinpoche:

Requested by Geshe Konchog Kyab on behalf of the students of Thubten Kunga Center, Florida, this prayer was composed on the fifteenth day of the Saka Dawa month of the year 2000 by Choden Rinpoche at Vajrapani Institute in Boulder Creek, California, USA.

English translation by Jampa Gendun.

Nyung Nä Translators' Colophon:

By the kindness of Lama Yeshe, our Guru, whose kindness is incomparably greater than that of the three-time buddhas, I, Thubten Zopa, a beggar in this life and in past lives, was caused – like cherished garbage, like cherished dung – to do Nyung Näs at Lawudo Cave with the past Lawudo Lama's benefactors and disciples. In addition, Serkong Rinpoche cared very much and gave many teachings on the Nyung Nä practice and much inspiration. Starting from Lawudo we were able to spread the practice of Nyung Nä among Western students.

Unable to make the long version of Nyung Nä, the short one was done on the basis of the text of His Holiness the Thirteenth Dalai Lama. The long one was started, but was not completely finished at one time. Some parts were translated by Ven. Thubten Chodak (prostrations and the auspicious prayers), and Ecie (Hursthouse from Dorje Chang Institute) worked with Ven. Neil (Huston, my secretary at that time). The praise was done with Ven. Thubten Pende, and the small letters with American Gelong George. This was finally completed with all their support and help. I thank all of them and Wisdom Publications' workers for giving an opportunity to other sentient beings to accumulate inconceivable merit by making the text available. I hope this is a small repayment for the kindness of the gurus, my virtuous friends.

To the questions you usually hear and think of, such as, "What practice can be done while living a family life, while living in the city, when one is so busy with no time to do extensive study or retreat or even daily meditation?" In my experience, the Nyung Nä practice, the Avalokiteshvara retreat abiding in fasting, is one practical answer. Why? Because it is only two days. This combines various skillful means of quickly finishing the work of accumulating merit and purifying obscurations.

For example, prostrations: by prostrating to Avalokiteshvara, one receives the benefits of prostrating to all the buddhas. Even with one prostration (one accumulates) infinite merit, the cause of happiness. By taking the eight precepts,

(one creates) infinite causes of happiness that we can enjoy while in cyclic existence as well as the cause of ultimate enlightenment. This practice includes the Avalokiteshvara mantra, which, when recited one time, purifies even the heavy karma of the five uninterrupted (negative actions) and of having received all the defeats (of a fully ordained one). There is nothing that cannot be purified by this mantra, and it accumulates infinite merit.

Having faith in Guru Shakyamuni's teachings and living in the ordination causes one to meet Maitreya Buddha's teaching and to be born as a close disciple of his, as was predicted (by the Buddha in various texts). In particular, even concerning this life, chronic diseases, such as a cancer, that cannot be helped by medicine can be cured by the Nyung Nä practice.

So this practice is something that can be done easily, even on a weekend, and is very good to do once each month or at least once a year, especially during the four special days of Guru Shakyamuni Buddha and also other special days, such as solar and lunar eclipses, when the merit (of performing virtuous actions) increases millions of times.

By thinking of what is called future lives, the long-term suffering, endless suffering besides the present confusion, and considering the happiness up to enlightenment, in the depth of one's heart without clinging to the appearance of the fleeting pleasure of this life, without cheating oneself with this hallucination, please take the essence with this perfect human rebirth at this time, while one has received all the opportunities to accomplish immediately all the works for oneself and others.

Due to this merit accumulated by myself and others, may the Nyung Nä practice be continued, increased without degeneration, and spread in all the ten directions. May bodhichitta, renouncing self and cherishing others, be generated in the minds of myself and all sentient beings, and may we be guided by Guru Avalokiteshvara as our virtuous teacher until enlightenment is achieved.

Publisher's Colophon:

This practice text was originally published in 1995 by Wisdom Publications and we are deeply grateful for all the work put into the preparation of this text for practice. This edition of the Nyung Nä text has rearranged the original publication on the basis of practice experience over the years. All commentarial text from the root text translation as well as additional supplementary information has been moved to the end of the text in the appendices. Those appendices providing additional information (specifically appendices 1, 9, and 11) were written by Ven. George Churinoff for the original publication of this practice by Wisdom Publications.

The practice has been very lightly edited for typographical errors and formatted for the FPMT Education Department by Ven. Constance Miller, June 2002.

Line drawings: The main mudras presented throughout this appendix are according to the oral instructions of Lama Zopa Rinpoche as given to the Kachöe Gakyil nuns. Please note that there are different traditions of mudras that can be done to accompany Nyung Nä. In cases where common alternate mudras are known, these have also been presented here for your information. The line drawings presented here, with the exception of the mudra of drinking water were drawn by Ruud Harderwijk as shown to him by Gelong Thubten Lodroe, Maitreya Institute, Holland, 1989, and extracted from their earlier publication of Nyung Nä. Reprinted here with permission. The mudras of drinking water and invoking were drawn by Tom Truty.

Chantable versions of some prayers were created by Merry Colony and are included in Appendix 13.

In March and April of 2015, the entire text was reviewed. The order and translation were checked against the Tibetan and, on the advice of Lama Zopa Rinpoche, many updates were made, including the addition of more prayers to Chenrezig and stories of the Nyung Nä lineage lamas. The Offering Ablution was revised by Ven Joan Nicell and checked by Joona Repo. All of the revisions were made and checked by Merry Colony with the dedicated help of Ven. Joan Nicell, Ven. Steve Carlier, Ven. Tenzin Tsomo, Joona Repo, Carina Rumrill, Sarah Shifferd, and Tom Truty.

May all beings benefit from from the merit of the efforts of all those who contributed to this virtuous work.

Foundation for the Preservation of the Mahayana Tradition



The Foundation for the Preservation of the Mahayana Tradition (FPMT) is a dynamic worldwide organization devoted to education and public service. Established by Lama Thubten Yeshe and Lama Zopa Rinpoche, FPMT touches the lives of beings all over the world. In the early 1970s, young Westerners inspired by the intelligence and practicality of the Buddhist approach made contact with these lamas in Nepal and the organization was born. Now encompassing over 150 Dharma centers, projects, social services and publishing houses in thirty-three countries, we continue to bring the enlightened message of compassion, wisdom, and peace to the world.

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